

Nytnes & Etc.

By The Author of Templist Canon

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Reading List

I have curated this reading list according to things that will not unduly mislead you and which you will not learn nothing from. It avoids pseudo-philosophical schizobabble. In no particular order:

Philosophy

An Enquiry Concerning Human Understanding -
David Hume

*A Treatise Concerning the Principles of Human
Knowledge* - George Berkeley

Leviathan, part one: *Of Man* - Thomas Hobbes

Ethics: Inventing Right and Wrong - J.L Mackie

Nicomachean Ethics - Aristotle

The History of Western Philosophy - Bertrand
Russell

The Ego and Its Own - Max Stirner

De Rerum Natura - Lucretius

Maxims and Reflections - Goethe

Elements of Geometry - Euclid

Logic

*The Art of Logical Thinking; Or, The Laws of
Reasoning* - William Atkinson

Logic: A Complete Introduction - Siu-Fan Lee

The Art of Controversy - Arthur Schopenhauer

The Organon - Aristotle

Symbolic Logic - Lewis Carroll

The Game of Logic - Lewis Carroll

Human Behavior

Discourses On Livy - Niccolo Machiavelli

Behave - Robert Sapolsky

The Wealth of Nations - Adam Smith

Economics in One Lesson - Henry Hazlitt

Storm of Steel - Ernst Junger

True History of the Conquest of New Spain - Bernal Diaz Del Castillo

Gray's Anatomy (older versions are better. Get one of the newest versions that is still written entirely by English people. The modern editions are written by cosmopolitan teams of status seeking faggots in subhuman mystery cants)

The Selfish Gene - Richard Dawkins

The Lucifer Principle - Howard Bloom

Coup d'État: A Practical Handbook - Edward Luttwak

War of the Flea - Robert Taber

World Lore

10 history books within the lifetime of the prior three generations.

Germanic

A history of your entire (Germanic) nation. For example, *The History of England* by David Hume. *Beowulf*

The Inheritance of Rome: Illuminating the Dark Ages 400-1000 - Christopher Wickham

Iron and Blood: A Military History of the German-Speaking Peoples since 1500 - Peter H. Wilson

The Rise and Fall of the Third Reich - William Shirer

Poetic Edda

Prose Edda

Domesday Book

Hirðskrá 1-37 : a translation with notes - Lawrence Berge

Table Talk of Martin Luther - Martin Luther

The Art of Defence on Foot with the Broad Sword and Sabre - Charles Roworth

Practical

Understanding Wall Street - Little & Rhodes

Financial Statements - Thomas Ittelson

The Intelligent Investor - "Benjamin Graham"
FM 4-25.11

Vehicle Y/M/M Haynes Repair Manual (Chilton manuals are written for mechanics)

X City/Jurisdiction Police Manual. E.g: *Fort Worth Police Department General Orders*.

Law Forms for Personal Use - Nolo

Legal Forms for Starting & Running a Small Business - Nolo

Consultant & Independent Contractor Agreements - Nolo

Small Claims Court - Nolo

Legal Research - Nolo

The Criminal Law Handbook - Nolo

Robert's Rules of Order

ACEP First Aid Manual

FM 6-0

Basic Fishing: A Beginner's Guide - Wade Bourne

Troubleshooting and Repairing Major Appliances - Eric Kleinert

This reading list will take considerable time to complete, but it should be completed. Presuming that you can complete two books a month, then it can be finished in three years. If three books a month, two years. You should therefore strategically decide which books to read. For example, it may be beneficial to know the books in the “practical” section sooner.

Assuming an average cost of \$17, this list would cost you \$1,105 to complete if you purchased each book by paperback. Save your money for more worthwhile things than having a physical book in your hand. If you wish to store certain physical books in a personal library for family and friends, fine.

Before completing the *Reading List*, it is necessary to attain those rudiments of human knowledge that are often conspicuously absent in the ill-trained youth. These are mainly of a mathematical nature. For example, it is increasingly remarked by tradesmen that their young pupils do not know how to read measurements. Or, multiplication tables. I did not know how to state the months of the year in order, until I bothered to learn when I was about nineteen years old. In general these types of things are: basic measurements and mathematics (including visualization of distances), knots, basic tools, basic contingency procedures (e.g for a car crash, important sale, eviction, interaction with law enforcement). If possible all of these things should be physically practiced. Accumulation of basic skills will be much more useful to you, and other Templists, than knowledge of *Principia Mathematica*, as such skills enable creative planning that was hitherto inaccessible.

Good Video Games

Templist Canon: “Games and play are integral parts of human life. They allow humans to experiment, and to think of new ways with which they can approach non-game problems. They also allow humans to practice non-game activities. But beware games that are merely movies that do not require skill or creativity, as is true of most video games. Play them like movies, but do not use them as your main form of recreation.”

UnReal World

Wargame: Red Dragon

WARNO

Steel Division 2

Far Cry 2

Hitman 3

If you are going to engage in the illusion of video games, and run the risk of spending too much time playing them, the games listed above are edifying compared to others. For various reasons: Wargame, WARNO, and Steel Division 2 are operational military games that are quite “standard human games” in that they are analogous to games like chess and checkers, but are more realistic and complex, so there is nothing much wrong with them at all, as long as you can limit the time you spend playing them. Unreal World is a survival game that teaches you of the primordial conditions of Nordic Europe in a realistic way, although it is rather limited to lone survival scenarios. The game itself is sort of boring once its concepts are learned, so it should only be played once in a while, ideally once every update. Hitman 3 is purely an enjoyable cinematic experience, designed by Danes, which requires a small modicum of creative thought. Far Cry 2 is an enjoyable cinematic experience, and should be played on the hardest difficulty.

Each game has also been selected for instilling certain meta-Templist concepts, as follows:

Unreal World: high conscientiousness preparation for winter, solitude.

Wargame: Red Dragon, WARNO, Steel Division 2: planning, strategic thought, phenomenology, evidence of the utility of phenomenological perception for warrior natures, ability to withstand loss, practicality, economic utilitarian reasoning, the manner in which different skill specialists work as cogs in a greater machine, teamwork, the manner in which an unforgiving environment rebukes superstitious reasoning immediately, the manner in which units are realistically willing to go to their deaths on command, the manner in which units can be commanded to die for the sake of a strategy that will outlive them, in short a small example of the crucible that created the Germanic disposition.

Hitman 3: Ruthlessness, versatility of the modern world, the fact that the modern world consists of many tribes and enclaves, Faustian exploration of the modern world, exploratory and elemental/archonic portrayal of the environment as opposed to a monistic environment, portrayal of insular honor.

Far Cry 2: Ruthlessness, depiction of a thoroughly tribally illegitimate environment, European will to power, foolhardy “heroism” is for dead people (especially relevant if the game is played on the hardest difficulty), helping friends and harming enemies (albeit not very tribally similar friends, but the essential idea is there), the customary corruption of inferior races, honor and dishonor, fate.

Paradox Games: Games such as Crusader Kings 2, Victoria 3, and Hearts of Iron 4, are good for people in their teens because they are somewhat strategic and they teach historical concepts. An adult should find that these games are actually very shallow in terms of mechanics. Most of the mechanics are inconsequential and they only add historical color. I played these games more than I should have in my late teens and early 20s. I think most of them are good for two to four entire playthroughs. If you do play them, take care to learn the mechanics first via the game manual or a tutorial, since the mechanics are themselves depictions of the relevant historical factors at that time. Even some mechanics that are commonly considered to be “lazy” are somewhat representative of historical conditions. For example, EU4 is often derided for having a “mana” system, where abstract “diplomatic, military, or administrative points” accumulate and can be spent. But EU4 depicts the period from 1444-1821, when states had separate funds for administrative, diplomatic, and military functions. Centralized budgeting did not occur until the 19th century.

Metal Gear Solid: Metal Gear Solid has two things going for it: 1. It was designed by a Japanese person who likes to study military affairs, and it therefore has a certain understanding of martial behavior. Concepts like military efficiency, esprit de corps, corporate duty, military professionalism, honor, etc, make their way into the game. 2. The same designer is an avid consumer of fiction, like any Japanese person, and seems to have been prominently influenced by Germanic mythology. However, it has the following glaring problem, which is the same as what it has going for it: it was designed by a Japanese person. Therefore the storyline is too fanciful, too symbolic, emblematic of whatever goofy impulse seems to plague the Japanese psyche. It is not a story that a European can relate to. In MGSV, the great warrior Big Boss awakens from a nine year coma, and decides to expend an inordinate amount of time and energy simply to eliminate the deep state cabal that destroyed his former mercenary company. In a proper Northern European storyline, the hero would get the fuck over that (in the terms of Templist Canon, he would behave in a “low context” manner). He would immediately seek to advance his own position strategically in the same manner that he ever did, rather than pursue fanciful vendettas against “大きくて悪いメカ、すごい!” Take the experience of real European mercenaries: the South African apartheid government, endeavoring to contain communism, assisted UNITA against the Communists in the Angolan Civil War. Post-apartheid, the South African special forces units were gutted for political reasons, and many white South Africans lost their jobs. By this time a tentative peace reigned in Angola, which South Africa and the Western world were happy with. But UNITA refused, in typical African fashion, to accept the election results, and so the world turned on UNITA for breaching the peace. What did these spurned ex-special forces soldiers do, support UNITA so as to get “revenge”? No, they continued to execute what they thought their original mission was, which was to ensure stability in Angola, and so, formed into the company Executive Outcomes, they took a contract to train, and later fight on behalf of, the Angolan government against UNITA. The parties involved were inconsequential to

them. Their interest was to protect South Africa by reigning in African border chaos. If this meant aiding UNITA then they aided UNITA, and if it meant attacking UNITA then they attacked UNITA. Their removal from the military was only a strategic setback (although it may be seen as a strategic gain, wyrdfully, since the post-apartheid government did not get actively involved in opposing UNITA), and nothing to do with a burning vendetta against anti-apartheid politicians or whatever. A Japanese person would assume the natural story arc to be “to get back at those slimy politicians who spurned our very noble warrior caste”, but that is a subhuman mode of behavior. Seldom is a “story of Germanic idealism” told, in the present culture or seemingly in general, perhaps because there is a correlation between high social context and artistic temperament. I am the closest “muse” of Germanic idealism that there is, and I am more so of an *autistic* temperament than an artistic one. It can be seen in the South African example, that Germanic people are a population capable, seemingly the only population capable, of individually acting for strategic ideals. As stated in *Sociological & Racial Theories*, other populations, especially non-Northern-Europeans, are necessarily corrupt by nature. As usual there is a certain degree of truth to popular narratives, as in this case the popular (or once-popular) simplistic good vs evil narrative of Northern Europe, where all non-Northern-Europeans are basically “subversive elements”, selfish, etc. The degree to which this is not true, is the degree to which Germanic South Africans would enslave the entire black population if they could get away with it. It is a matter of impersonal folkish objectives vs personal nepotistic objectives. The difference is only strategic, and the latter strategy is inferior, therefore it loses continually. Germanic authors, politicians, philosophers, etc - but not so much the artists - are constantly speaking about *world history*, *wyrd*, *progress*, *destiny*, etc, which, to be less fanciful about it, is a matter of the fact that they are a large pack of wolves.

A Suitable Templist Game

TTRPG mechanics, such as regarding the power of a sword, are derived from the intuition of the person creating the game. The intuition of the person creating the game is not as a rule better than that of the game master. Therefore his gamey determinations are unnecessary complexity. As long as the game master is trusted to be impartial, there is no difficulty in simply having him describe what would likely occur.

It is theoretically possible to create a game that is not based upon intuition, and where the gamey mechanics correspond to real statistics. Varg Vikernes’ game MYFAROG is to an extent like this, since Varg personally tested many of the mechanics using his own iron age LARP equipment. I recommend this game, incidentally. It was designed not only as a TTRPG, but as a pedagogical tool for children, which enhances numeracy.

This game is not such an effort, so the former non-mechanical system will be used. The non-mechanical nature of the game does not preclude it from being described in detail. Much of the thrill of a normal

TTRPG is in seeing the numbers unfold in the player's favor or against it, according to his various skills and equipment. In the non-mechanical system it is no different, and in fact more edifying and realistic; the game master describes in detail each factor as it plays out spatially in combination with other factors. For example, that because a given character is stronger, taller, has a longer sword, and achieves the initiative, he quickly tires out, batters the weapon of, and generally overpowers his opponent, until he lands a killing blow. Therefore the player will still know, albeit in a non-mechanical way, how his traits and equipment contribute to the outcome, and can, as in real life, thereby gain intuitive information about how these may be used in the future.

This system allows for an exposition of imminent realism. Because it is not just a matter of individual factors added together mechanically. It is possible to actually conceive of them in a combined way, as in the manner that the previous example of "stronger, taller, has a longer sword, and achieves the initiative" can be understood as a single concept, for which there happens not to be a specific word, but that I may crudely describe, using a nonspecific word, as "aggressive".

D100 dice can be used to determine random events, such as the probability of weather. According to Templist Canon, chance is an unreal heuristic that represents factors unseen. Therefore D100 rolls can be used in any such circumstance. For example, in any fight there is always the chance that an apparently superior fighter will lose due to an unseen factor, and therefore it may be said that he only has an 80% or etc chance of winning.

These are the rules of a game, but this game can be used for actual planning. This is a testament to the degree to which it can model reality. Can DnD, or anything like it, be used for actual planning? That is utterly fanciful. Games like DnD are essentially the same as checkers or chess, but with LARP window dressing attached to them. The purpose of the game I am here describing is not to give your mind a set of realistic symbols to imagine as a checkerlike game plays out its abstract numbers, but to model a spatial reality in your head and to play out the movement of its objects as they would actually move.

This type of game is only playable by a high IQ person, since a low IQ person will essentially turn it into a fantasy, whether he intends to or not, and to him it will only be an exercise of crystallized intelligence in contrast to the fluid intelligence exercise of chess. To a high IQ person of the correct phenomenological mentality, the game I am describing is more complicated than chess even in the sense of fluid intelligence. It is chess in three dimensions, with obstacles, with rain and wind, where the pieces need food to survive, and some food is more nutritious than other food, etc. It is possible for a low IQ person to act as a player in the game, but he will often neglect real factors within it and quickly die. For example, he will journey in the cold rain without a change of clothes and die of hypothermia.

Basic Rules

-Every character has skills and traits. A character can be more or less skillful than his player, and more or less trait-having than his player. Therefore players do not need to describe the minute details of skill performance, and must play as if emulating the traits of the character. For this purpose it is necessary that each character be described as a holistic archetype, so that the player can model all character actions by emulating their entire mindset. This aspect of the game expects “Europeanism” of the player.

-Every character has willpower that may differ from the willpower of the player, and is usually lower than the willpower of the player, since the player is not actually at risk. Depending on the willpower of the character, many player actions may simply be denied. Such a denial may involve the recognition that the character has a certain action as an unfulfilled fancy or aspiration, or not, depending on his nature.

-No character may ever be resurrected once it is dead. It is possible to play as the reproductive afterlife of a character.

-No fictional entities exist. Spiritual entities exist, and will present themselves in the way that they are known to present themselves in reality (i.e according to *Guide to Practice* of Templist Canon). Since spiritual entities can actually exist as autonomous mind-characters, it is possible for a god or spirit to actually enter the game, provided that the game master is a “seer” as described in *Guide to Practice*.

-Realism must always be maintained. Realistic lifestyles must also be maintained. Many games are “indefinite hero quest”. If the players only wish to play something exciting, as is usual, then the game must only consist of scenarios, punctuated by the characters’ regular lifestyles. These can perhaps be used as realistic scorecards. For example, almost all historical warriors and mercenaries were agriculturalists most of the year. Even Vikings sought mainly to make enough wealth with which to buy land and get married.

-Historical accuracy is possible, but the main focus of the game is on realistic imminent factors such as economics, tactics, weapon durability, warrior traits, relationships, etc. It may be a waste of time to perfect the historical setting, and it is acceptable for the game master to simply render his picture of a certain historical period. This is easier to do for pre-historical periods, due to their simplicity, so it is best to play the game either 1. In a primordial age, such as the Germanic iron age, 2. In the modern age, or 3. In an intermediate historical age where the game master and the players are appraised of the general workings of society, such as to know that medieval Europe was a society of autonomous corporations ruled by noble landlords. In such a case, it is easier to localize the historical information to the particular plot, rather than to try to reconstruct the entire period holistically, which would be a foolish thing to attempt. For example, rather than describe the entire politics and society of 17th century

Germany, you can research the specific features of mercenary campaigns in Germany during that period (such as by reading memoirs), and some of the relevant general features of society such as mercenaries would know.

-The game master should have a predetermined flexible idea of how each session will proceed, or else the game might be boring. He would waste mental energy that could be spent describing each new situation or environment in great detail, instead figuring out what is happening to begin with. Anything which is itemized (e.g. loot, casualties, acquaintances) must be predetermined.

-According to the culture of play, players may object to descriptions of the world by uttering one single objection per description that is motivated by a desire to describe the world accurately, supplying technical information or an argument, and then the game master decides what he wants to do.

It is important that the game has a realistic plot. Roleplaying games often lack these. They are usually “freebooter simulators”, where the hero stumbles around from one exciting action task to another, woven together by some little thread. He encounters bandits on the road, then he attacks the bandit camp, then he finds the princesses crown, then he climbs a high mountain, etc. The plot of the Sutable Templist Game should not be such a storyboard. Its premise is always a realistic mission or campaign: besiege the walls of Troy, rob the bank, defend the urban riot barricade, assassinate the target, follow the army on its march to battle and then participate in battle, etc. Of course, it is also possible to model the scenario of an actual freebooter, but even freebooters set out with particular intentions (e.g, find a town that is suitable to raid, and then raid it) in the context of larger intentions (e.g, make money, win glory). The closest thing that you can get, realistically, to a traditional TTRPG campaign, is to model the behavior of a pirate, highwayman, or hired thug.

This style of plot enables player actions that are more willful. They don’t make decisions like “I don’t know, I guess I’ll go talk to the princess”, waiting for you to force the story forward or generate an “encounter”, but have to act tactically in a scenario where all of the factors have been predetermined, according to the intelligence they are privy to.

Since Templists may potentially encounter government scrutiny, it is recommended to mark any documents relating to the Sutable Templist Game with a preamble stating that its contents are only a game. This applies whether the scenario is modern or historical, so as to establish the STG as a meme. Furthermore, modern games should never be so realistic as to refer to actual people.

Germanic Templist Music

Dark Medieval Times, Satyricon

Blut und Krieg, Moonblood

Burzum

Nordic, German, English, etc folk music (not neo-folk, which is a name for low quality folk music)

Unlike the video games above, it is not easy to articulate why these pieces of music are Germanic Templist-like. Music exists as a raw emotional experience without conceptual names. You could articulate it if you tried really hard, but even then you probably would fail to articulate most of it. The same is generally true of architecture (Germanic Templist high architecture is, by the way, Early Gothic or English Gothic as a starting point, just as romanesque was a starting point for Medieval Christians. But architecture need not be high, either, and it is Germanic to worship inside of a rickety shack if necessary, and sometimes by choice insofar as such an environment is less formal and more secretive).

The Kits

You should own the *Investing*, *Suit*, *LARP*, *Weapons*, and *Medical Supplies* kits below. The remaining kits can be owned if you think they are useful. However, if you are participating in a Germanic Templist group, you should endeavor to own all of the kits as a group (i.e with each person owning one or another kit so that everyone owns all of them, or with a temple owning every kit and allowing others to use them), so as to better assist each other. To possess the tools of everyday life is a service that temples can provide. Temples are esteemed more when they are practically useful. If you do own a particular kit, you should know how to use it, and should practice with it. To learn how to use one of the kits below is, again, infinitely more edifying an exercise for most people than reading *Principia Mathematica*, and enables you to plan actions that you wouldn't otherwise think about planning.

Automotive Repair

- Set of wrenches
- Set of sockets and ratchet(s)
- Pair of pliers
- Pair of vise-grips
- Set of screwdrivers
- Oil Pan
- Funnel
- Floor jack
- Jack stands

Home Maintenance

- Utility knife
- Drill
- Set of drill bits
- Set of screwdrivers
- Pipe wrench
- Pair of pliers
- Hammer
- Level
- Laser level
- Stud finder

- Tape measure
- Saw
- Ladder
- Nails
- Screws
- Drywall anchors
- Hex keys (if you get them as drill bits, a lot of time will be saved assembling furniture)
- Lawn mower
- String trimmer
- Leaf blower

Gardening

- Lawn mower
- String trimmer
- Leaf blower
- Pruning shears
- Loppers
- Shovel
- Lawn edger
- Barrel
- Rake
- Tarp
- Saw
- Pitchfork
- Wheelbarrow
- Hand Weeder

Camping

- Tent
- Fire starter: ferrocerium rod, lighter
- Bottle
- Stainless steel cookware
- Utensils
- Carbon steel knife
- Knife
- Solar battery

- Sleeping pad
- Sleeping bag
- Baseplate compass
- Handheld GPS (a GPS signal is available in remote locations from GPS satellites. This is a way of ensuring you do not get lost, without carrying your phone around. A handheld GPS cannot be tracked, assuming that it only connects to GPS signals. Of course the data as to where you go may be stored on the device itself)
- Boots
- Iodine
- Lantern
- Axe
- First aid kit: antiseptic, butterfly bandages, gauze pads, tweezers
- Cordage
- Duct tape: various uses, also makes for highly flammable tinder
- Camping manual
- Craft manual/fishing gear/hunting gear (to make use of your time)

Intelligence

- Camera (the point of which is to have a camera that can be used without carrying a phone)
- Recording device (same principle as above. Also, can be activated immediately without fumbling through operating systems)
- Binoculars/Monocular
- Hidden cameras (hats, pens, outlet plugs, etc)
- Hidden recording devices (USB stick, pen, etc)
- Tracking device
- iPhone+Android data recovery tools (optional)
- PC data recovery tool (optional)
- ID lanyard. ID card.

-ID wallet (that can be flipped open and closed. This generates a different psychological effect from one that is always in the open. The ID-showing-event seems “final”)
-Suitable variety of clothing (which you do not need to possess in advance. I only want to

suggest - if you want to blend in at a location, first observe what people at that location, or a similar location, actually wear)
-Digital scanner (find out if the stations you want to listen to are encrypted. If they are, don't bother)

Investing

-Brokerage account
-SEC EDGAR system
-List of weekly podcasts and publications that appraise you on market and world news. Recommended: *LSEG Morning News Call*, *LSEG Inside Commodities*, *LSEG The Day Ahead* (these are seriously the only good sources I know of). It is absolutely necessary to invest, because the value of your money is constantly decaying.
-According to Templist Canon lifestyle saying 19, your aim when investing is to invest on the basis of uncommon knowledge that later becomes common. So you are either trying to predict vague/broad trends, as is often called “global macro” in investing, or investing on the basis of niche industry-specific information. Anything else is likely already priced in; basically, you are trying to preempt “the market”. It is folly, I believe, for a retail investor to devote a lot of *time* to their investment strategy, since there is not honestly much you can do to beat the market, other than what I just said. It is, however, historically quite lucrative, even for individual investors who know what they're doing, to trade bonds - if you happen to want to devote time to learning about bond trading. The bond market is still “rational”, so it is said, unlike the stock market which is driven by mysterious algorithms, retail idiots, Jim Cramer, etc, so it is possible to make pretty reasonable predictions about bonds and make money.
-Do not invest in cryptocurrency unless you want to fuck around with ~\$1,000.
-Do not become involved in technical analysis.
-Do not purchase options. Repeat: do not purchase options.

Secretive

-Bootable TailsOS: this is used to conduct secret research if the need should ever arise. You obviously can't just Google things like that. While you should have a bootable TailsOS anyway, it is pointless to conduct such research unless there is a need for it. TailsOS is not only useful for secret research, but research into non-secret things that may later incur scrutiny as to your intentions. There are many legal actions which become illegal or tortious if your intentions are provably bad, as may be proved by search records that are essentially like “how to fuck over my neighbor”.
-Bitcoin wallet, knowledge of Bitcoin mixers, knowledge of local Bitcoin markets.

-A computer with the Kali Linux distribution. Instead of putting all the nerd-items in your head necessary to learn this distribution, you can just learn about what it can basically do, and then if the need arises you can teach yourself to use one or multiple of its tools. If you do want to learn more about it, the book *Kali Linux Revealed* tells you the basics of the operating system. Then, if you want to know how to use its hacking tools, the book series *The Hacker Playbook* is instructive.

-RF detector

-Hidden camera detector

-White noise audio jammers do not work, by the way

-Laser jammer, when legal, if you drive fast

-It is inadvisable to kill an intruder and plant a weapon on him, because this weapon could easily be traced to your ownership

Law Forms

You do not need to physically possess any law forms in advance, but I only wish to say that the books in the *Reading List* that deal with law forms, such as *Law Forms for Personal Use*, are very useful. They expand your awareness of how you can interact with people, and they cause you to think of possible honorable agreements you can form, which the state is willing to help you resolve if need be. All primordial Germanic law was, for the most part, based upon contracts and torts, so to think in terms of honorable legally resolvable agreements is Germanic.

LARP

-Any melee weapon or non-compound bow that you can practice with, and the knowledge of how to use it that can be learned from books or the internet. This is a necessary tool because it helps to preserve your Germanic nature, the same that once named entire tribes after melee weapons, which, along with bows, have been the standard weapons for the extremely vast majority of human history. A trait that is disused may be lost, and this is death. Granted, your ancestors were not *constantly* utilizing melee weapons or bows, but spent most of their time farming or etc, so it is not necessary to obsessively practice this.

Weapons

-Pepper spray or a taser, when legal in your jurisdiction: these are good weapons for several reasons. 1. they are nonlethal, which reduces legal liability, although of course they are less suitable for more dire situations. 2. If a cop gets a call that someone is “brandishing pepper spray”, it will not make him (or of especial relevance: her) fear for his life. Further, the chance of someone reporting “carrying of pepper spray” due to innate alarm is low. Pepper spray, unlike knives and guns, does not cause automatic alarm, nor does a taser. 3. Claiming “I have pepper spray” as a man is a seemingly faggy thing to say, which is

just the “golden bridge to retreat across” that many assailants require. This is true of pepper spray especially, which is associated with women, whereas tasers tend to be associated with cops.

-A handgun, when legal in your jurisdiction and practical to carry. Handguns come in three categories:

Western defense industry design: these guns are designed by private entities for use by governments using a competitive bidding process. They are high performance, reliable, conscientiously designed so as to be optimized, customizable, non-durable, and expensive. In this category are exclusively the companies Glock, HK, and FN. You purchase guns in this category if you are an everyday user with enough money, or if you live somewhere where competitive gunfights are important (i.e many people carry guns) even if you are poor.

Eastern tyranny design: these guns are designed by governments for their own use using a less-competitive process. They are reliable, durable, decent performance, non-optimized, non-customizable, and their price differs by availability in foreign markets. In this category are exclusively the Makarov, steel framed CZ 75, steel framed IWI Jericho, and MP-443 Grach if you can manage to get one. You purchase guns in this category if you plan to carry them frequently in adverse environmental conditions, such as in the rain, while camping, in extreme climatic conditions, or embedded on a battlefield with low parts availability.

American consumer design: these guns are designed to be affordable, according to the intuitive specifications of consumers, which are often sentimental in nature. Their design is inferior and never better than the design of the weapons in the previous two categories. If you look up any opinion on any firearm you will be bombarded with low IQ American sentiments such as “I love my little PewPewMachine7000, it shoots great!” or “I’ve always been a 1911 man myself, that’s just how I grew up and I love the feel of ‘em” or “the SIG has a very crisp and clean feel that is better than most other guns I have tested. Sign up for our Elite newsletter for the chance to win a custom SIG P226 with pink leopard vinyl” or “let me tell you, in all my years as a shooter I’ve never had a problem with a Smith & Wesson”. This is to say that these guns are profoundly non-optimized, and the price constraints force them to be worse in almost every way. Despite being worse, they are eminently sufficient, because consumers are able to tell if a gun is non-optimally sufficient, even if they cannot discern finer points. There is nothing wrong with carrying such a gun, because it is mediocre. No gun that would fail you in a time of need, when properly maintained, is going to make it in the self defense market. In this category are exclusively guns cheaper than \$400 (adjusted for 2024 values). You purchase guns in this category by default.

Purchase a gun within one of the categories if it is legal to do so. Next you have to consider the cartridge. 10mm and .45 ACP are to be considered powerful long ranged melee weapons. A 7 shot .45 ACP 1911 (which must be hypothetically under \$400 or else it is not permitted within any of the above categories) is

like a modular sarissa. 9mm is a standard cartridge. .40 S&W is to 9mm what 10mm is to .45 ACP. That is, more powerful, shorter range. But less powerful, longer range, than the previous entire sarissa category. Since a pistol is not used like a rifle, range is not a function of the actual effective range, but of magazine capacity and accuracy, within the slim tolerances in question. That is, if the chance per shot of hitting a target at X distance is about the same for 9mm as for .45 ACP, .45 ACP is functionally shorter range than 9mm because you only have so many opportunities to miss. When the level of .380 ACP is reached, there is sufficient dissimilarity for the character to entirely change, and the gun becomes both short range due to actual effective range and magazine capacity range. .380 ACP is unsuitable. FN 5.7 begins to become “a pistol that can be used like a rifle”, which sounds cool, but it penetrates too much for practical self defense purposes. It would be useful in the narrow circumstance that you are out in the wilderness and somebody starts shooting at you, or if you are an assassin.

It is useless to carry any weapon without a round in the chamber, so in light of this the next consideration is safety. There are three types: 1. a gun with a safe trigger and no safety. 2. A gun with an unsafe trigger and a safety. 3. A gun with a safe trigger and a safety. The first type is best in scenarios where your assailant is unlikely to give a warning to his attack. In such a scenario, if he has a safety, your lack of a safety will make you on net faster even if your trigger is slower. The second type is best in a scenario where your assailant is likely to give a warning to his attack, such as posturing. In such a scenario, you can disengage your safety while he postures, and then you are categorically faster or as fast as any weapon he might have. The third type is best in a scenario where you are so unlikely to ever use your weapon that the chance of shooting your balls off is much higher than the chance of having to shoot someone. The first type of scenario is more applicable to civilian life than you may think, since any time you merely reach for your weapon you are likely to cause an assailant to begin his attack. Therefore the choices are generally the first type or the third type. The first type is also better for attacks involving knives. The second type requires you to live in a highly specific culture of thug honor where the thug is insolent to your safety switching. Even so, the behavior of thugs is unpredictable.

Concerning the holster position, here are your options: hip carry, thigh carry, vertical shoulder holster. The first is the absolute fastest option, and is also concealable. The second is the fastest option if you need to be able to draw without warning, which makes it unsuitable for civilized environments, and emblematic of a type of person who is an untrustworthy hard-ass gun-faggot in civilized environments. The third option is concealable and allows for extra magazines to be carried. If de jure law and de facto folklaw do not prevent it, open carry is always to be preferred. Practice drawing so that you do not shoot yourself. The holster should always be made of Kydex or a Kydex-like material (such as Boltaron), but you may use leather if for some reason this doesn't work for you. Do not use a nylon holster.

Suit

Fitted to you. A suit is a tool used to cause shallow losers to smile at you, or a uniform used in a professional environment by which you can be distinguished from a wandering homeless person. If you only have one suit, it should therefore be a general purpose drab professional suit. It is only to the extent of the former case that you need to focus on the fine details of your suit. If you plan on impressing effeminate fags who care about brands, styles, "Italian suits", etc, then you too must pretend to care.

Medical Supplies

- Bandage wraps
- Bandage rolls
- Antiseptic wipes
- Antiseptic
- Aspirin
- Disposable gloves
- Triangular bandage
- Finger brace
- Butterfly bandages
- Hemostatic (you may consider bringing camping as well. Actually, as you are far more likely to hurt yourself camping than at home, you might consider bringing much of this camping. The added weight just increases your strength, though is inadvisable if you have a bad back or if your family is staying at home)
- Medical Scissors

How To Become A Demigod

An excerpt from Templist Canon: "Revering an identity causes you to epigenetically and behaviorally approximate that identity, to the extent that you are genetically capable. Thus, heroes not only live on as memories, but also often as other people. This is likewise true of gods, though we do not die. When it is true of gods, the affected people are called 'demigods'".

Not everyone is epigenetically capable of everything. Epigenetics is bound by genetics, meaning each person has a unique range of epigenetic changes they can express. It stands to reason that not everyone can become a demigod, according to how it is generally understood that few people can.

This text attempts to assist someone in either becoming a demigod, or at least epigenetically expressing part of the nature of a given god, of the Germanic pantheon. It is therefore suitable only for Germanic individuals. At the very least, it might assist a person in learning to act artificially in a godlike way, without epigenetic changes. In this case, the mode of action would not become a habitual part of one's nature. This can assist someone in knowing the gods, i.e by LARPing as them. Although to actually do so

in the manner of pretending to be them is impious, according to the Canon. Rather, your LARP is “acting in an Odinic way” or “acting in a Tyrian way”. Perhaps, at the end of this, you will emerge as a Tyrian demigod, or an Odinic demigod.

It is said that one can get an intuitive sense of the gods of one’s pantheon jurisdiction by merely ruminating on them and their traits. This is the method by which I derive the LARP practices below. For fear of mischaracterizing the gods, I will not take the matter lightly or write anything into the LARP merely because it “sounds cool”. Nor am I writing a ritual book: all of the practices are intended to habituate you to the manner in which a particular god would think or act. For these reasons, most of the gods are omitted because I lack an intuitive sense of them that is sufficiently detailed to describe them to my liking. All of the goddesses are omitted. I could have almost done Loki as well as Frigg, but I do not want to mischaracterize them.

This text is also an excuse to harp further on the nature of the gods. Merely revering a god according to its nature also causes the epigenetic change mentioned above. Actually, this is the only Canonical mechanism described. It is possible that my CBT method is superfluous, in other words that you do not need to “try” to emulate any of the practices described, but can simply cause them to occur by revering the gods. In truth my focus is primarily upon describing the gods; I do not care if you emulate them.

Wotan

1. You have a great goal to which you sublimate everything. You do not have just *any* great goal, because a great-goal-following-disposition elevated to a primary trait would be an unsubordinated tool for what is actually your *specific* great goal: to enhance virtue according to your own self, i.e in your own image. This goal can never be achieved or completed. It is an undying goal. Sufficiently virtuous specimens can be made, but once they are made, and to the extent that they already exist, they can be multiplied via reproduction infinitely. No moral principle, sentiment, or anything else matters to you, except insofar as it serves this unending end. You have no qualms about how to accomplish it, nor any preconceived fixations on what it means to lack qualms (as humans often interpret “one with no qualms” to mean “a human of an aggressive and hostile archetype”, but we are talking about a god who will give gifts to starving children or decapitate babies and fuck their skulls according to whichever optimally serves his one singular end at a given point in time).

2. You see the world objectively and you do not focus on your individual self. You view your individual self as another object to be manipulated. You see things phenomenologically, and you visualize all of the various workings of the world in your head, utilizing Odin-sight as described in *Wyrð!*.

3. You are a shapeshifter who is ready to assume any form, and to do anything. You do this to the extent required, shapeshifting yourself totally in some cases, and shapeshifting only parts of yourself in other cases. This is in contrast to Loki or Heimdall, who shapeshift always in the manner of roleplaying as a holistic recognizable thing, e.g a plumber, a clown, or a soldier. It doesn't matter to you, unless it is necessary, whether you shapeshift as "a soldier" or "a priest" or "one of badass aspect". It only matters that you exhibit the qualities necessary to win according to your one unending game. According to this game, it is marginally beneficial to be yourself (since the multiplication of your image is the game), rather than to shapeshift yourself totally, so when possible there is typically a hint of selfness in even your more drastic shapeshifts, as is known of Wotan by folklore. You have therefore a mysterious aura, typically, whereas Heimdall for example is totally unsuspecting. Your shapeshifts may sometimes be tauntingly similar to yourself.

4. You are scheming constantly for victory or things that lead to victory. You manipulate your environment so as to master it for the sake of victory by action or inaction. You do nothing that is irrelevant or unnecessary. Since you are a human, your ability to do this is far below that of Wotan, in both respects: your knowledge of the world and hence your ability to plan is limited, and your ability to know what is relevant and what is irrelevant to victory is also limited. Wotan's every footstep is calculated for victory, but the consequences of your footsteps are unknown to you, and you should not cease them simply because you aren't sure if they are useful or not, but should content yourself with imperfect rote behaviors and assumptions.

Tiw

1. Walk always in a way that is haughty. Look at the things in front of you and do not shy your eyes away from anything, but look at nothing you do not want to see. If you do not care to say hello to a passerby, ignore them like a post, or look at them if you desire. Fearing nothing, you will probably not be averse to saying hello to a passerby, but you may be in an introverted mood. Your body language consists of methodical free movements such as rocking of the head, and certain small aberrations due to boredom, such as slight cocking of the head, rubbing the pant legs while sitting, subtly dancing, shoving your hands in your pockets, or etc. Some of these behaviors are characteristic also of autistic nerd faggots, but you do it in a way that is graceful. For them it is a matter of nervous tics, but you are just bored. Your demeanor consists of little attack impulses that are expressed by you as ticlike aberrations or flexes in lieu of the ability to engage in combat. This is different from the Thunarian posturer's demeanor, which is disposed to intimidate, wrestle, block, or etc. The demeanor of a warrior is quick, interspersed with more languid movements around which attacks are based, as if you wave your sword guard around a little bit languidly and then, finding an avenue of attack, execute some clever strike quickly to poke a large hole in your enemy. Your entire demeanor must be like that, and every little boredom tic resembles physiognomically the strike of a warrior rather than the neurosis of a faggot.

2. Adopt a physical demeanor as well as a social and mental demeanor that is somewhat childish, which some may inaccurately call androgynous, but isn't. It is only not entirely manlike. For example, you adopt a certain desire to play e.g with random objects, like to decide to jump onto a chain link fence for fun. Be somewhat uninhibited in the way that you talk to people. The manner in which you speak is playful and "declarative", tending to utilize phrases like "I will" "you have to" "it is" etc. Despite this you are actually introverted. All such interactions are for your sake, as if you are saying them to yourself.

"I have a complaint."

"What is your complaint?"

"I am going to build a great army and massacre everyone inside your store."

"What?"

"You heard me."

"So should I call the cops?"

"Yes. I didn't like how the vending machine refused to vend."

"Oh, [flustered normgroid noises something about a refund]"

"It's too late. Now I don't care."

3. Seizing upon an adventure or enterprise if one presents itself. Something as mundane as a vehicle that needs to be fixed, or as grand as throwing yourself into traffic to save someone. Dying in battle to you is awesome. Lying in a bloody pulp after being destroyed by a truck that was about to destroy a child would be sublime to you, a fulfillment of your destiny. In this you are obsessed with honor. Every enterprise must enhance or maintain your honor, and never detract from it. This is not only a matter of you wishing for other people to esteem you. You care neither strongly nor weakly if people esteem you. It is rather because you elevate honor to a central moral principle, for yourself and others, which restrains your otherwise freebooting behavior.

4. Your mental disposition is stoical, not perturbed by anything, but you can be excitable artificially or as a playful thing to do. In a somewhat monotonous and introverted sounding way you could harangue people, for example. Your truest and most inspiring harangues are those that involve you talking to yourself without any pretense of doing otherwise, as if ranting to yourself. Leading therefore by example,

saying not “you need to be ferocious, you are going to crush the enemy” but “I am going to win. This used to be such a nice country and now it isn’t. I hate the Huns, I am going to rout all of the Huns, I’m going to kill everybody who fights” etc. You do not typically use intensifiers when you speak, as would be the case with Vithar. In particular, Vithar uses intensifiers relating to actions but not descriptions, while Tyr uses intensifiers relating to descriptions but not actions, if he uses them at all. See previously, “I am going to build a *great* army and massacre everyone inside your store”, vs the Vitharian “I am going to build an army and *fucking* massacre everyone inside of your store”. The former indicates an honorable cavalier disposition, according to which “an army” is a notable achievement and “massacre” is just an offhand activity, while the latter indicates a willful disposition, according to which “an army” is just an offhand tool and “massacre” is a notable achievement. Tyr precedes Vithar in Alcis manifestations (by which I mean, they manifest at the same time during Alcis manifestations, but Tyr leads first and dies first), because he is a relatively unthinking actor who seeks to bring about broad states of affairs to enhance his honor, while Vithar is a deliberate actor who can use whatever Tyr has set up.

Vithar

1. Psychologically, to have great power which is directed toward a particular mission (which differs by incarnation or time period) that aids a Wotanic folk-strategy. This power, however, may occasionally be directed to some mundane goal. This explains some of the actions of *Vindex Saga*, namely the initial very vehement approach to Asiaticus, and the particular care taken with Belgicus. In both cases was Vithar utilizing the energies appropriate to a grand mission for a smaller mission, and his tendency to do this distinguishes him from Wotan in particular, who has a great power that is always utilized for the greatest purpose, i.e for his own tribal welfare, to which he sublimates everything. But Vithar, while focused on a particular mission *that aids* tribal welfare, may from time to time shift his focus briefly, because he is disposed to focus on missions of the overall goal rather than the overall goal, compared to Wotan. To be an “operator” who gets a little bit myopic sometimes, but to utilize these odd occurrences for the greater operation, such as how both of the *Vindex Saga* distractions were instrumental to the unfolding of the plan to install Galba. It is suggested in *Wyrd!* that these distractions are a fulcrum for Wotan to manipulate the wyrd of Vithar. Since, Vithar is characterized by a sort of versatile overwhelming power, Wotan can set it upon a greater goal, but periodically manipulate wyrd so as to pinpoint it toward a lesser goal, which in turn having been acted upon, will influence the greater goal in a way that Vithar himself could perhaps not realize as well as Wotan. Therefore to be in yourself very wyrdful, in the manner that you attempt to manipulate the world directly, but also in that any powerful i.e more energetic object necessarily causes more change per interaction even with mundane non-critical things than a less energetic object.

2. To be reminiscent of Tyr, and to emulate and respect him, but to be too determined, not insolent enough, too Machiavellian, too careful, too socially inhibited, too neurotic, not enough obsessed with honor (in fact, not obsessed with honor at all), to actually be him. Lacks the quality, in particular, of speaking as if speaking to himself. Therefore passes many moments in silence, since words to him are basically causes rather than expressions. None of the Germanic gods are morose, except Hel; they are all gamers, they all think the mortal world is fun. Vithar may be inaccurately portrayed as a very serious, Hitlerian type of character. He is more serious than Tyr, but it is only a matter of the fact that he wishes to play a crueler and more specifically directed type of game for Wotan's (and his, and all of the Germanic gods') overall folk-game. It is possible to see Tyr as just a higher time preference version of Vithar, though each has additional qualities that complement his particular time preference. Vithar's love of Tyr does not stem from moral idealization, but rather from the fact that he perceives him to possess certain aspects of himself, unrestrained. They are both essentially fearsome warlords. They are counterexamples, by the way, to what the public thinks that the military thinks an inspiring commander is. The public depicts military commanders as Thunarian. To the extent that militaries have come to be controlled by democratic interests, the military ethos has actually become Thunarian. The reason being, that the Thunarian archetype occupies the position of violent leader over normal people, being associated with law enforcement, vigilantism, private intimidation, etc. Therefore they assume this archetype also leads military men, and to some extent it now does. Anyone of an actual Germanic warrior temperament, however, desires to follow an honorable glory-seeking adventurer, or a deliberate operator, ready to impose himself upon others without provocation in order to execute an idealistic supra-personal strategy.

3. There is no such thing to you as failure. Meaning, only *you* can fail *to do* something necessary to produce an effect. You cannot fail in execution of anything. Because, to a being of immense versatile power, it is only necessary to know what can be done, and not to cling to any particular pathway of doing things. Having an implicit trust in *wyrd*, all of your "mistakes" merely change the pathway of doing things in a direction that you will make better, once you figure out what can be done with the new scenario your "mistake" created. Your mistakes are therefore never atoned for, but rather tend to be utilized. This does not mean that you can act in a mindless and wanton manner however, because if you did this habitually you would change the scenario so frequently as to never find out what can be done. Being imprudent is the only real mistake you believe in.

4. To be relentless about your goal, and therefore potentially strategically relenting. However, to be potentially notably relentless in general. As above, to seem furiously relentless in some cases only to ultimately relent.

4B. To have a certain tendency which may be summarized, “I will have my cake and eat it too”. This is a manifestation of the “uncommon power” that is Vithar’s primary aspect, and not some kind of obsession with synthesizing dichotomies - and it does not always occur, because Vithar is a practical god. It is part of a broader trend of trivializing difficulties, although, one may have the incorrect impression that Vithar always trivializes difficulties by brute strength, which is not true - that would be more true of Thunar. This tendency to “have his cake and eat it too” occurred, for example, in *Vindex Saga*, when Vithar needed to eliminate the existing governors of Gaul, but happened to like one of them, Belgicus. So instead of killing Belgicus, he challenged him to an elaborate series of duels, and won, so as to banish Belgicus on his honor from Gaul. He was capable of such a solution because he was utterly confident in his uncommon power, and thus it did not appear, to him, to be any kind of risk or expense, to duel Belgicus, but only a more prudent alternative to killing him. This tendency is made possible, by comparison to Wotan, by the fact that Vithar is more shortsighted than Wotan. Because, Wotan is far-sighted enough to see that *all* events eventually come to affect his *one goal*, and thus subjugates all things to his one goal. Vithar cares the same about that *one goal*, but serves it in a more heuristical way, such as, by reasoning that since Belgicus is a likable specimen of the Germanic tribe, that preserving him must serve some purpose. Wotan, by contrast, would be able to see the definite consequences of preserving him.

Heimdall

1. To be obedient to Wotan. Since you are a mortal, and thus do not have as direct interactions with Wotan, you are unable to take commands from him actively and thus must use Templism as your commander’s intent. You can also venerate Wotan.
2. To have the merits, generally, of a soldier. Thus to be obedient, disciplined, tough, etc.
3. To be observant of the things around you. To Analyze things. To derive a conclusion from observing the elements in a particular environment as to how you can manipulate that environment. In a much more myopic way than that of, say, Vithar, in that your conclusion relates basically to the environment in your sight-picture. If Heimdall were standing before you in your home, he would analyze what he saw so completely as to instantly know how to, for example, make you accidentally electrocute yourself. This implies a kind of “Sherlock Holmes” ability to make inferences from objects, but also a disposition to use this information offensively. Therefore is it said that “his head is called his sword”.
4. To shapeshift completely in one particular way that you consider to be your calling, by which I mean a certain lifetime role you believe is Wotan’s will for you to assume. You will embed yourself in this role for life and give no indication of being outside of it. In this position you will utilize the role for Templism consistently, but only in such a way as to give no indication of your motives. Since you are a mortal, this necessitates that you pick a rather grandiose role, since it is only these roles that humans know for

certain to be consequential. Heimdall, however, might know a particular low role to be consequential using divine knowledge and foresight that you do not have. For example, a carriage driver who brings a midwife to some consequential person's birthplace through a dangerous roadway is consequential. You don't have the capacity to know such things, but rather only what occupations or roles are *likely* to be consequential.

Heimdall does have a "true nature" which involves his role as a watchman, but I won't speak about it. It suffices to say that if you did have occasion to act as Heimdall would outside of your role, you would be personable, easygoing, impolite, and protective, like many soldiers. You, like Heimdall, may only act like this "at home", by which I mean among your family and personal friends, and even in this capacity you shall disclose nothing of critical importance about your motives, since your family and friends cannot be counted upon to share them with you, or to share them with you under adverse circumstances, unlike the family and friends of Heimdall, who are all beneath Wotan along with him. Everything outside of home is within the scope of your "role", as far as you are concerned, so that you put on a mask whenever you leave it, and even within the home certain semblances must be maintained, no critical information may be kept, etc. As such Heimdall's nature is more purely "soldier" than "intelligence agent", in terms of his motivations. All soldiers are disciplined to adopt whatever roles they are told, and Heimdall happens to be employed in divine subterfuge, as a soldier may be employed to specialize in intelligence.

It is true of human intelligence fieldwork (by which I mean the intelligence work of humans and not what is called HUMINT), by the way, that it benefits from having agents that are drilled with military virtues, rather than civilian agents. Giving a civilian agent an intelligence field-mission often amounts to something like "here is some spy shit to fuck around with, please try if possible to accomplish X", and resources are squandered. You need to be able to order agents to do things. Heimdall is the proper patron of intelligence fieldwork departments, not Loki, Vithar, or some other deity. Someone who works for a sly person, not a sneak under the nose of his boss.

Thunar

I am not going to describe Thunar in detail. Not because I don't understand him, but because he is easy to understand without any unnecessary words. Everyone comprehends the forthright, laconic, courageous, heroic, stubborn, morally hypocritical, intellectually conventional, strongman. As stated previously, this is the type of leader who immediately leads normal people. It is perhaps unsurprising that, in Anglo-Saxon archeology, paraphernalia associated with Thunar far outstrips that of any other god. Yet he was not considered to be the highest god (Woden), or the patron of the Anglo-Saxon people (Freyr), so it is evident that he was widely revered as a result of being widely applicable to the average person's life.

Freyr

1. Like Wotan, you view the world objectively and you do not concern your individual self. However, you are less focused on manipulating the world according to any distinct goal. You take all of your motives as given, and assume that understanding the world objectively will help you to achieve whatever motive may arise. You tend to see motives in a non-hierarchical way, where you simply have a number of desires floating around in your head, and you choose them according to your liking. In so choosing them you evidence them to be hierarchical, but the point is that you do not have a conception of them as hierarchical as Wotan does. Freyr acts for the sake of his virtue too, but he does this simply by way of acting however he feels that he must act. The practical difference is that Wotan comes up with deliberate schemes for his broader goal, whereas Freyr serves his broader goal in a more intuitive way as situations arise, and his foresight is not as great as Wotan's. Wotan has for this reason a more militaristic disposition, whereas Freyr's disposition is more economic, based on desires in the moment winning out against other desires. Despite this, Freyr does have a conception of the long term consequences of that very disposition, and the objectivity of his disposition renders him far from hedonistic. He simply has a situational decision making process, guided always by what is true. Of course, "situational" in divine terms, and even in demigod terms, still involves a capacity to form long range plans, but I am simply contrasting this with the monomaniacal will of Wotan. Even the long range plans of Freyr are just economic value judgements anticipated in the future, not plans contextualized within "ultimate plans", except that he does understand that this disposition leads to virtue. Thus, one can imagine that he has a gap in his plans, between his highest goal and lower situational goals, bridged by the knowledge that said disposition leads him basically to his highest goal. He knows, as well, that this would not be the case, but for that he had Wotan to compensate for his blind spots.

2. To have the nature of a shallow polymath. One who learns all sorts of things, accumulates all sorts of experiences, conducts various experiments, inquires about various conditions, etc, but with no great depth. You do not try to dedicate yourself to anything, but only wish to increase your arsenal of facts and abilities so as to better react to conditions as they present themselves. You are averse to dedicating yourself to things without an immediate practical reason. For example, it is decidedly un-Freyrian to dedicate oneself to firearms training only because of cultural noises about "America" and "freedom" or whatever. You might readily *try* shooting, but that is as far as you will go unless there is an apparent immediate reason to be proficient in shooting. It is clear why this disposition is "reactive". A Freyrian often does not conceive of the fact that some people dedicate themselves to certain things in order to *bring about* conditions rather than react to them.

3. To have a stoic, imperturbable, and inherently jovial disposition. You are very horny and virile, with a strong desire to breed with *suitable* women, dumping your Freyrian load inside of them. You are

intolerant of abstractions and obscurities, as in *Ing Gehyreth Thone Uthwitan*. You do not like to be in conflict with anyone, but if need be you may be very cold to your enemies, so far as not even to feel any malice.

4. To be a master propagandist, an orator, a proficient writer, and to understand human psychology well (though Freyr himself understands both human and divine psychology well). You are very personable, agreeable, and polite when interacting with other people. You are loath to say anything that will upset anyone, but you can do so if need be. You are typically honest, and you wish for other people to know things truthfully. You have little inclination to dumb things down or lie via elitist pragmatism, because your situational-economic disposition causes you to prefer to educate others in such a way as to enhance their own situational-economic capacities, whereas a Wotanic individual would not mind educating others in any way that causes them to advance his will. Furthermore, you do not care to educate anyone who has incentives that are different from yours. For example, a political rival, business rival, or someone with different folk-incentives.

Hoth

1. If you adopt the psychology of a dyed-in-the-wool black metalhead, you will already be quite Hothic, and therefore you may start simply by embedding yourself in that culture. You like battle, darkness, weapons, supremacy, conquest, etc. You have a fascination with weapons and their various types, as well as military vehicles, gear, and other equipment. You are not interested in the command aspect of battle or the personal aspect of battle, but in battle per se, whether you participate in it or not - two armies going at it, destroying each other, until one wins the field. The thought of men dying, screaming, bashing each other's brains out, is thrilling to you, and you are like a child playing with action figures when it comes to such subjects. As it regards your own participation in battles you are a principled mercenary, by which I mean you hold mercenarism as a principle of your involvement in such things, since you believe that men fight for booty, and while you are interested in the idea of men fighting for booty, you are not going to fight yourself unless there is booty set aside for you or your immediate friends. In battle you are very skilled, and you are good at sports. You are surprisingly athletic to other people considering that you are typically averse to training, since training does not involve any booty or supremacy. If you focus completely on *winning* then your power at sports or in battle is enhanced greatly, although it may not be as great as that of another demigod who focuses on and has practiced *technique* or who has *experience*. It is the nature among normal mortals and demigods alike for practice of *technique* to make you worse as you first force yourself to adopt it, but then better once you actually master it, since every technique is basically an unintuitive method of doing something that needs to be habituated. A better tool is a worse tool until you learn how to use it. Anyway, you do not concern yourself with technique or practice, but only with winning, which you believe to be intuitive. Insofar as you are a demigod, your intuitive

approach in sports and in battle is generally able to overcome mortals. Your morality is always about grasping at a tangible thing, like a child. You regard other moralities as nonsense, or pretending, or coping.

2. Hoth is obedient to his parents, Wotan and Frigg. See Heimdall #1. Your relationship to Templism is however more naive, like that of a child if your father were to have created Templism. You have a general sort of enthusiasm for it as a *cause* or a *banner*, but you may not completely believe in any of its precepts, especially moral precepts. This does not preclude you from being a pious Templist any more than a child is precluded from carrying out any parental order whatsoever.

3. Beneath a certain exterior you are actually sort of kind or soft. You are not maliciously motivated, you just want to win prizes. You have feelings of helplessness as your demanding will conflicts with the reality you can manifest, which can be resolved by praying to the gods, having recourse to others, or accomplishing feats. To some extent you expect other people to help you, and you become angry or dejected if they do not. This may resolve to a more adult-like desire to command and be served by other people, but in this you will realize that you do not have the inclination to seriously hurt anyone for disobeying you. Thus you may learn to command via the inspiration of your virtue, via your own kindness, etc, basically banking on the care that other people have for you, and doing things to make them care.

4. You are gullible about objective assertions but not about other people's motives. If someone asserts something to be the case authoritatively you are liable to believe them. If they tell you that they have some certain intention guiding their actions, or that they mean you no harm, etc, you are liable to be skeptical.

Partial Description of Loki

As Loki is "the tangler", any rumination on his nature will tend to produce something that is contradictory, strange, impious, convoluted, degenerate, etc. This is not because he is "actually contradictory", but because he is the tangler.

Partial Description of Frigg

Frigg is somewhat easier for men to understand than a typical goddess because she is concerned with more masculine affairs. In particular, being folkish like Wotan. She is not a monomaniacal self-likeness-idealizer like Wotan, but has a freer and general love, in the feminine fashion, for her folk and its destiny. She is Wotan's helpmate, and may in particular be associated with sustainment related folk-care, such as birth rates, eugenics, medical facilities, natural resources, that which makes the population flourish so as to breed, etc.

Extroversion And Introversion

The Germanic gods are as a whole quite introverted. In fact, all of the gods are as a whole quite introverted. Humans, by contrast, must cooperate with one another as a matter of dire survival. The gods only need to cooperate for political reasons, i.e to avoid punishment or imprisonment by another god who wishes to utilize them for his own purposes, or to enhance their own power by associating with another god, or to accomplish shared folk-objectives as is the case with the Germanic gods, or to labor for one another in mutually beneficial ways to obtain non-dire luxuries and benefits (and this includes conversation, which is an exchange of knowledge and viewpoints). If a god wished to retreat in solitude, so long as they were allowed by their lord to do so and faced no external threats that necessitated pantheon-wide cooperation, they could sit alone in a cave for eternity. A human, of course, would starve.

The Germanic populations are therefore more introverted, because they are descended from their gods. As are, especially, the Baltic populations. Although, it does not follow that any more introverted population is therefore more divine. Whether the Baltics or the Germanics are more divine is a matter of debate. Templist Canon says of the Baltics: "the Baltic lands are small, so it is not the case that certain gods can be said to have bred among certain Baltic populations over others. The gods in general have bred with the Baltic people in general." This would seem to indicate, if someone were foolish, that divine breeding in the Baltics is more concentrated and therefore larger. The fallacy of this can be illustrated by the example of a small island that is bred into by a single Indian man who composes 1/10th of the hypothetical population, compared to a large country that is bred into by several Indian men who compose 3/20ths of the hypothetical population. The smallness of the island only lowers the potential threshold for genetic influence, as if the aforementioned three men went to the island, the proportion would be 3/10ths. But this was only a potential, and they did not in fact breed within that island. Since the inclination of the gods to breed with humans is demonstrably variable depending on the pantheon, as the Greco-Roman gods have regulations against it, it cannot be taken for granted that the Baltic gods would outbreed the Germanics because we do not know the extent of their inclination - only that it is nonzero, and greater than the Greco-Romans (since the Greco-Roman gods do not breed with "the population in general").

The introversion and extroversion of the Germanic gods is as follows:

Wotan - Extroverted	Heimdall - Weakly Introverted
Frey - Extroverted	Hoth - Introverted
Thunar - Extroverted	Vithar - Strongly Introverted
Tiw - Introverted	Frigg - Introverted
Balder - Introverted	Volla - Introverted
Njorth - Introverted	Ullr - Introverted
Nerthus - Introverted	Forseti - Introverted
Loki - Ambiverted	Easter - Introverted
Freyja - Introverted	Wuot - Strongly Extroverted
Bragi - Extroverted	Hel - Ambiverted

Wotan may seem to be introverted sometimes, and does not generally display behaviors associated with a normal extroverted person. He is extroverted because he is assertive and focused on the external environment. He may be called “deliberatively extroverted”, alike in this way as in other ways to a poised Wuot.

The Danger Of “Signs”

It is a custom of women and effeminate men to associate the gods with various “signs”, such as Odin with ravens, and thus to interpret any occurrence or dream involving ravens as a “sign” from Odin. This is dangerous because it can cause false positives that lead one to ascribe divine significance or intent behind a mere raven-dream. Do you not think that if Odin had something important to tell you, that he would appear directly? Of course, he *can* influence your thoughts to have a raven-dream, just as he may influence your thoughts to do a number of other things, just as any of the gods can, including that they may influence you to associate certain things with them. However, you cannot tell for certain when a raven-dream, so to speak, is such an influence, and when it is not. But if the gods appear directly via a vivid dream or incarnation or hallucination, etc, that is an undeniable appearance of such a god.

The gods do not need more opportunities through which to influence you. If you cease believing in auguries, the gods have not lost power. They can influence you through any avenue, manipulate your *wyrd* in any way. So

you can either open yourself up to “auguries” that are rational and thus enjoy the benefits of rationality along with *wyrd*, or you can open yourself up to actual auguries and suffer accordingly while also being subject to *wyrd*, and probably less *wyrd* than in the former case, since it is said in *Wyrd!* that useless people are not utilized by the gods. Insofar as rationality is a virtue, the gods would have less of an incentive to protect you as well.

Benevolence And Malevolence

Using various retarded and vague words, many have tried to state the following intuitive fact: that ancient paganism was characterized by greater toleration of malevolent psychologies (e.g callous, cruel, cold, etc) and their behaviors, whereas Christianity restrained these via a doctrine of benevolence. Malevolent psychologies are for those disposed to do harm (in war, criminally, politically) whereas benevolent psychologies are for those disposed to help others. As simplistic as it is, it is useful to remember this when normies or midwit anti-normies talk about “good and evil”, “beyond good and evil”. They are not actually talking about a substantive goal-facilitating or goal-detracting set of habits or behaviors as a Templist understands good and evil. They are literally discoursing on nice people vs mean people. For all pretenses of doing otherwise, there is no indication that Nietzsche was ever referring to anything else. He did not advocate going beyond what is prudent and imprudent to do what is neither. He advocated going beyond limitations that were only ever described in terms of being nice vs being mean. The highest conception of morality available to these commonfolk concerns the difference between smiling and frowning.

As such, many of the gods are partially malevolent, behaviorally speaking (but not according to the definition of malevolent that just means “bad”). This is a change of pace from Christianity which will surely make malevolent human natures more prominent again. This will not be a pure return to ancient paganism, however. Templism has more limitations on cruelty, aggression, and especially revenge, than was the precedent in ancient paganism. I am not going to tell you what total level of benevolence/malevolence is appropriate; the level appropriate is whatever is generated by following the Templist dogma.

Germanic Ritual Book

I am loath to create a book of Germanic magical rituals, because such a thing is un-Germanic. Magic itself is not necessarily un-Germanic. I mean to say that a Germanic individual who engages in “free magic”, by imbuing things with magic according to his own whims, or asking someone else to do so for him, is doing something that is at least compatible with his nature. But to codify particular rituals is a purely social and personal thing to do, not a Germanic thing to do. If you imagine that some formulaic ritual is given to you to complete, yet you also imagine that you are totally alone, that nobody else will see you complete the ritual or know that you have done it, then you are not going to honestly give a fuck about that ritual. It is clear that the “codified” aspect of such rituals does not result from wisdom, as though it were teaching you a “real formula”, since all such formulas are (and are Canonically, when it comes to magic - by which I mean that it is said in the

Canon, not that I am hereby making this Canonical) obviously derived from nothing but the imagination of the person who created it. The “codified” aspect of such rituals serves, rather, a social purpose, that is to act as a standard cultural item, a virtue signal, and a common experience. But it is un-Germanic to have so many cultural accoutrements, and especially to regard such accoutrements as magically significant only because they are culturally significant. All magic, however, is psychological. So, while it is the case that many non-Germanics do believe that culturally significant formulaic rituals are objectively powerful, I am implying still further that even to believe that a culturally significant formulaic ritual is subjectively powerful is un-Germanic, since the former assumption is but a result of the latter psychological view, and thus to emulate the latter psychologically while restraining oneself from making the hasty assumption that is often a consequence of it, is little more Germanic than actually making that assumption. The crux concerns what makes something subjectively powerful for a given race. To the subhuman it is cultural consensus, social cachet, a gang-sign to throw out. To the Germanic person it is the effect that something produces for an impersonal mission, or support from a direct social superior who believes that it has such an effect. There is no need within this psychological framework for rituals that are codified, except insofar as the Canonical codified rituals are effectual for an impersonal mission (i.e the cohesion of Templism and its broad applicability even to non-Germanic races who it will enable Germanic races to ally/control).

A person or his social superior (such as a priest, or his father) can create imbuelements therefore on a whim, and then discard them. There is no need to develop a tradition of particular rituals. In fact this is unlikable to a Germanic person because it restrains utility, i.e the dynamism of magic, in favor of social regularity. If there was a Germanic ritual book, it would consist of how-to information that aids in conducting magic generally, rather than specific rituals. Something along the lines of what the occultists call “chaos magick”, except that chaos magick merely strips formulaic rituals to their bare formulaic bones, whereas a Germanic ritual book (or Germanic magic guide, as it would more properly be called) would discourse on the methods of magic in general, so that any magical formula or non-formula whatsoever could be created.

July 8, 2024

[End of Nytnes]

Guide to Infinite Power & Glory

By The Author of Templist Canon

The whole world, especially now, especially in the West, operates by consensus, and thus any strategy that involves you personally overcoming the generality of people is not going to work. It would work if your ideals were not utterly bizarre, as then you could achieve consensus with critical groups of people, and it is such groups that rule the world. But your ideals are utterly bizarre. Even if you think that you can obtain less utterly bizarre ideals by abandoning Templism and instead embracing some other similar ideology, your ideals as a Templist-sympathetic person are still invariably utterly bizarre.

Keep Your Head Down And Study Bro

No normal occupation will give you the level of power you seek. No matter how wealthy, as someone who is not from generational wealth, you will not be able to compete with plutocrats. You will be able to buy a nice house, a nice car, good medical insurance, and have a nice life, but nothing more. Even if you are from generational wealth, you are most likely not going to be able to compete with companies. There are countless generationally wealthy nobles in Europe, who even band together in noble associations and chivalric orders, who accomplish absolutely nothing despite having political ambitions.

Infiltrate The Military Bro

The power bases of the U.S military have been decentralized. The military does not fight at a divisional level but in brigade combat teams. The divisional commander is less likely to be inspiring, since he does not involve himself in regular combat activities. Higher level military and civilian commanders, save for the president, cannot possibly launch coups therefore, but they can generate commands to counter coups which might be followed by default, and there are many bureaucratic commanders above the BCT level with the capacity to issue a cascade of such counter-coup orders, but who cannot feasibly inspire coups themselves. A BCT is too small to launch a coup, consisting of only ~4,000 soldiers. The divisional commander, whose inspirational command has been diminished in favor of BCT commanders, is the only feasible coordinator of coup activities, yet he cannot rule the BCTs easily with an iron fist, since soldiers have already been trained to fight in BCT units and will not know what to do otherwise, and since standing BCT commanders are already established and will not like their command to be taken away, essentially forcing divisional commanders to have to reckon with more powerful subordinates than otherwise, yet those subordinates are not powerful enough to conduct coups. Assuming, charitably, that a BCT commander can himself coup his division or otherwise aggregate a number of BCT into a coup-capable force, then the absolute minimum feasible rank from which to conduct a coup is that of colonel, and the realistic minimum feasible rank from which to conduct a coup is that of major general. This assumes, furthermore, that one is a colonel or a major general who happens to be given command of a BCT or division respectively.

The number of colonels (or equivalent ranks) in the U.S military is capped by congress at a variable number depending on the number of commissioned officers in each service branch. This number never exceeds ~7,000 for the Army, and is even smaller for other branches. Eventually becoming a colonel, after so many years in the Army (in particular), is feasible. But the assumption of a coup otherwise rests on several other assumptions: you will be put in command of a BCT, you will be able to convince other BCTs to join you, you will be in a favorable geographic position, your ideals are not so utterly bizarre (which they are) as to cause alarm to even the most rank-and-file soldier, you will be able to seize communications channels quickly (which is now nearly impossible) to communicate your command to others without them receiving interfering commands from a brigadier general's iPhone, you will be able to seize the apparatus and persons of government quickly before opposing forces can arrive, and that you can hold out against or deter such forces.

Since a coup must be assumed conservatively to involve actual combat, it must also be said that the US possesses currently something around 22 land divisions. In short order this could perhaps be increased by 10 divisions, and after a long period of time the situation only gets worse. This is not to mention the NATO forces which may be called upon or who may volunteer to assist. The political and geographic situation would have to be quite favorable therefore, if it is assumed that at minimum you may control 1 division. This is further complicated by the fact that the US does not have one capital, like many African nations do. If D.C is subdued, one still has countless urban centers to reckon with. You will not be able to push your enemy out into the forest, no matter what, so a quick victory is not likely at all.

Under a highly specific wartime circumstance you may be able to launch a coup from a higher position. You cannot do so now, because if you were to overstep the bureaucratic mediocrity that is expected of such a higher level leader so as to become an inspiring commander during peacetime, you would be sacked, and this has already happened quite proactively with such people as Stuart Scheller. It is known to happen even in wartime, as with MacArthur. Obtaining such a position, for one thing, is difficult, and for another, relying upon not only a war, but a war in which you are sufficiently relied upon to become ambitious without being sacked, is quite an assumption.

It is a foregone conclusion that attempting any such action outside the US will provoke a hostile reaction from the US and its allies. The only place where this could be feasible is France, considering its nuclear capabilities and autarkic military production. If Frenchmen wish to infiltrate their military, or if Templists wish to join the French Foreign Legion, this is allowable. The officer class of the French military is already known for being somewhat malcontent.

Read SIEGE Bro

The intelligence apparatus of the United States domestically and in Europe, and the intelligence apparatus of many European countries, is too good for “reading SIEGE” to be a strategy. This strategy was already tried in the U.S and UK between the 70s to 2000, and it produced nothing other than vilified destruction by e.g Aryan Nations, Timothy McVeigh, David Copeland, and Varg Vikernes. This strategy involves a childlike assumption that engaging in such activities will inspire others to do so until the numbers are sufficient to generate autonomous cells of destruction that will overthrow the ruling regime. But regimes are not destroyed by vandalism, no matter how prevalent, if the regime can apply disincentives to vandalism, which it can. I mean to say, people are motivated by incentives, and the ideological activation of a handful of vandal freaks is not going to increase the number of people who are disposed to ignore incentives, since such people are disposed that way for inherent reasons rather than moral reasons.

The similar alternative of raising a rebel army is even easier for the government to enforce against.

If this strategy did not work in the pre-information age, it is definitely not going to work within it. The FBI and NSA already know your movements and what kind of porn you watch, there is no privacy for you anywhere. It is a general trend for new technologies to be first used by criminals and then mastered by the government, and the criminal age of network technology is over, nor can network technology be escaped.

Join A Motorcycle Gang Bro

Motorcycle gangs, as far as criminal organizations go, are relatively competent, but one must understand the degree of power they are gaining access to: the ability to gain a substandard amount of money and to form secret covenants with meatheads. The secret covenants that motorcycle gang meatheads accept are limited, not unlimited. They are not going to help you conduct politically motivated murders, because they are not politically minded. They are mundane-minded, due to being limited by their intelligence, and because they typically join motorcycle gangs for explicitly apolitical (i.e “rebel individualist”) reasons. Religious military orders, historically, could perform calculated ideological violence. But motorcycle meatheads are not warrior monks, and you will never turn them into ideological actors. One only has to look at the obviously non-ideological activities of the Aryan Brotherhood, Texas Aryan Brotherhood, or Nazi Lowriders, to see the highest level of societal manipulation that such people are interested in, despite the incongruously ideological concepts they are named after.

There is furthermore the question, even if you did gain the capacity to conduct political assassinations, of what this could be used for. Your bizarre ideas are not going to hinge on the life or death of one person or even ten thousand people, since there are millions more who oppose you.

If this is the highest form of power you aspire to, you might as well join a police department instead, which is like a motorcycle gang, but legal. You will not be able to conduct the vaunted “political assassination”, but you can do somewhat more practical things, such as destroy the reputations of politicians, or find out where people live from their license plates.

Support Russia Bro

The first problem with this strategy is that Russia is a “best of three evils” (U.S, EU, Russia). It is not any kind of ideological savior. It is basically just anti-woke. You might support Russia, but to do so is essentially an inadequate solution to anything.

The second problem with this strategy, if you are Western European or American, is that the expansion of Russian influence actually has the opposite ideological effect to what you think it has. The entire *raison d'être* of NATO is to counter Russia. Liberalism is the ideological glue that holds NATO together. What is going to happen if Russian influence increases in Eastern Europe? The UK, France, U.S, etc, are going to play up their ideological similarities to each other, and their ideological differences from Russia. They are going to crack down on Russian or Russian-adjacent ideological influence in general. Pro-Russian Americans, British people, etc, think of Russian influence as if they are Ukrainian. For Ukrainians, it's a simple decision: be part of Russia and subject to Russian ideology, or part of the West and subject to Western ideology. There is no realistic scenario in which Russian influence is so great in the UK, France, U.S, or even most likely Germany, to do anything other than exacerbate the ideological divide. Yes, it may succeed, as to some extent it already has, in fomenting dissidents within those countries, but it can do that no matter what the geopolitical situation is, and such dissidents are more likely to be persecuted if Russia presents a greater or more immediate threat. Take the inverse case: if Russia were no longer a threat, and thus the *raison d'être* of NATO were gone, what great pressure would there be to remain ideologically in-step with other NATO countries? Battle lines, from which ideological lines follow, would be redrawn.

The third problem with this strategy is that, especially if you are American or Western European and thus less sought after as a Russian client, but more-so its “final enemy” so to speak, supporting a powerful security threat for ideological reasons, in the age of total war, is playing with fire. It seems to be all fun and games until people begin to die, which of course is the final aim of any security competition. One may suggest that MAD ensures eternal fun and games, but it is quite probable that MAD applies even in times of war, and thus may not prevent war. I mean, suppose you are the leader of Russia, and a war has commenced with NATO. Why do you have any less of a disincentive to launch a nuke than you did before the war started?

The fourth problem is simply that supporting Russia cannot be converted into an action. It is just a hope about what Russia is going to do. The most power you can exercise over geopolitical events is to spawn an antiwar movement, which is quite apart from your other ideals, or engage in espionage.

Join A Secret Society Bro

This is the same as joining a motorcycle gang, only the type of person you are involved with is timid.

Infiltrate Intelligence Agencies Bro

This is feasible. However it is feasible only for a very dedicated person, someone who lives and breathes his particular ideals. It requires one to orient his entire life around the prospect, not only of gaining employment in such an agency, but of attaining a high position within one.

Join A Regular Dissident Movement Bro

For example: Proud Boys, Patriot Front. These organizations are like third parties but even less powerful. Still, it is theoretically possible that they could become powerful.

The reason that they cannot become actually powerful has to do with the fact that your, and their, ideas are bizarre, and hence they are infiltrated by intelligence agencies. Being infiltrated by such agencies prevents them from conducting violent actions, and it also places a cap on their prominence. The reason for the former is obvious. The reason for the latter is that, being controlled by intelligence agents, such a group can be shut down, either officially, or via infighting, or bad-jacketing, or by arresting certain key people who often have unprosecuted criminal histories, or by entrapping key people into committing crimes. If all else fails, the federal government is demonstrably willing to “Waco” anything.

This neuters such a group completely, since an organized group can either conduct violent actions with limited numbers, or peaceful actions by enhancing its numbers, and intelligence agents prevent both from happening.

Do Meta-Politics Bro

This gets somewhat near to the crux of your issue. Your ideas are bizarre. So, before you can do anything, you need to make them at least slightly less bizarre, and ideally only “unpopular” rather than utterly schizo. This can be accomplished by propagandizing your ideas.

But only certain ideas are worthy of being propagandized. Some ideas are stupid, and others are useless. You have to imagine what a particular set of ideas would look like once implemented. Many meta-politicians do not imagine anything beyond how their propaganda makes them feel when they immediately consume it. Their meta-political propaganda is therefore pure propaganda. It doesn’t matter how widely you spread BAM or Xurious, since neither has a practicable end goal. These pieces of propaganda have positive influences, insofar as they multiply the number of people who adhere to the vague idea of the ideology they espouse, but since the ideology that must ultimately be enacted is something particular rather than any retarded and mutually exclusive variation of something compatible with BAM or Arktos Journal, their influence is not decisive.

Do Political Propaganda Bro

Political propaganda differs from meta-politics, in that meta-politics is unnecessarily vague, whereas propaganda wishes to enact a specific thing that can, after a certain threshold of supporters is gained, be practically instantiated.

While this may work in many cases, it is excessively limited. The fact is, that the entire worldview of everyone in the West is fundamentally cucked, and no single political position is going to change that, nor is it easy to put forward such a single political position, when every other view held by the generality of people is incompatible with it. You may propagandize deporting Mexicans, for example, but people will still be humanitarians, will still be inclined to believe that people should not be judged by the color of their skin or whatever, will still require justifications for deportation that relate to crime rather than ethnic replacement, etc. And if you then try to propagandize against ethnic replacement, you encounter again humanitarianism, you encounter “trust the science”, you encounter all manner of other inferior ideas, and then if you try to propagandize against “trust the science” you encounter credentialism, etc.

The population did not become this way as a result of the propagandizing of liberalism, i.e from another political ideology. It became this way as a result of losing its fundamental footing in Christianity. The fundamental worldview was undermined, and this was fertile ground for political ideologies compatible with religious confusion, i.e political ideologies based upon hedonistic concerns, to take hold.

Even “our allies” are retarded. One must play Whac-a-mole with various forms of retardation that attend a lack of fundamental worldview, or one improperly conceived in a religious vacuum. Volkists, for example, are also primitivists. Conservatives also wish to ban abortion that is 80% nonwhite. Pagan BAPites still think fucking whores is cool. Racist Neo-pagans have as their only in-group concern “being white”.

But this strategy is also inadvisable because the problem is not solely political. The aforementioned lack of a fundamental worldview harms politics, as well as economics, as well as daily life, as well as sexual relations, etc. Nobody in any sphere has any idea what they are doing. Parents advise their kids not to have children. Youths cannot relate to one another without the medium of drug use. 50% of the entire budget of the United States is spent to keep old people from having to live with their kids. People do not form monogamous relationships until absurdly old age. Men are not allowed to approach women. The divorce rate is 50%. 60% of women are eunuchs. Retards are given certificates to do advanced labor. You cannot go outside in any populated area without being accosted by a cretin. No company can seem to design anything that works properly. Every verbally intelligent retard (though there are verbally intelligent wise people, and I am one) pours forth his opinions. People take on credit card debt for frivolous purchases. Rich technologists have transhumanist aspirations driven by unchecked autism. See the description of the Kali Yuga. The laity are running amok.

Do Christian Propaganda Bro

Excerpts from *Authorian Reflections*:

“I don’t want to believe that womankind was created from the rib of a man. That single fact should persuade any modern person against a supposedly infallible religion. Anyone who contends otherwise is, at this point, quite simply an absolute liar. There are many, many other problems of this kind in the Bible. Many young people are coming to view the world this way. Christianity only seems like it has any footing, in the West, because of the older generations. One only has to interact with the millennial or the zoomer population to know immediately that it is totally hopeless.

All religions must be judged by church attendance. Without attendance of a religious institution, those institutions begin to wither. What do we care if petty individuals have petty religious beliefs! Institutions drive society. Institutions hold people accountable to their own religious beliefs. Institutions influence governments, threaten to dethrone them, fund public works, generate mass propaganda, etc. Nominal acceptance of the Christian faith does not do anything. 63% of the U.S population is Christian, and more of it is broadly religious, yet it is ruled by its institutions, which are secular and libertine.”

“We *could* convince people of Christianity again by bombarding them with pseudo-scientific propaganda concerning Genesis and many other things. There is a minor problem and a major problem with this.

The minor problem is that, while it is possible to do something like this, it becomes increasingly difficult, since the believability of Christianity decreases over time. I assert that almost any claim can be advanced with enough propaganda, but I do not assert that claims do not in themselves have apparent plausibilities. They do, and these determine how much propaganda is required, and how consistent it must be.

The major problem is that there is a cost to making people believe lies. Anyone who understands Templism’s ‘elitist pragmatism’ understands this. Yes, you can make people believe wholeheartedly that crackers are ‘literally God’, but what does this do to their view of metaphysics? It will influence their susceptibility to other metaphysical views, not that view only. Suddenly then, other objects are infested with demons, and perhaps each object may even have its own ‘spirit’, and then perhaps entire nations or epochs are infested with ‘zeitgeists’ in the spiritual sense of that term, and then perhaps a given nation is identified with a given ‘zeitgeist’, and because of that ‘zeitgeist’ it needs to conduct certain rites, etc. A great number of false beliefs and their consequent behaviors are enabled by one falsehood.”

ENGAGE IN TEMPLIST PROPAGANDA

June 27, 2024

[End of Guide to Infinite Power & Glory]

The Authorian Reflections Concerning Templism, Edition I

Artifices

There are many artifices that I could include within the Canon, which would bolster the popularity of the religion. Many religions use these types of gimmicks. For example, Christianity told its early impoverished followers that the "meek would inherit the Earth". This told them exactly what they wanted to hear, giving them a message of hope, thus increasing their zeal. To use a more esoteric example, the Order of Nine Angles describes a philosophy that involves "culling", secret murders, and clandestine nefarious activities conducted by Niner "nexions". This causes the doctrine to seem like it has some sort of power behind it. That power, being secret, can never be confirmed or denied, and is assumed to exist by many casual readers. This makes them more likely to adopt the Niner esoteric philosophy, because they come to associate it with clandestine power.

These artifices, though they bolster the popularity of the religions in question, have long term consequences for how each religion is carried out. Christians forever thereafter, as a consequence, have to deal with a precedent of egalitarianism, or even poverty glorification. Niners forever thereafter, as a consequence, have to deal with being regarded as "scary", and with their philosophy encouraging pointless violence, and attracting those who are attracted to barely rationalized pointless violence.

Some people are disappointed when I refuse to do the same thing. I refuse to do the same thing because I intend for Templism to be actually good. I do not intend to propagate a mere name, "Templism", distorting its religious contents in any way that leads to the furtherance of that artificial name. That would make the endeavor pointless. So it is grating to some people that Templism seems "dry", and that it does not appear to contain any positions that are ready-made for some demographic to accept. While I do use certain artifices to create the religion, I do so only when the long term consequences of doing so are positive.

Divine Influence

When I was a child I had epilepsy. As a way of coping with this condition, I often exhibited obsessive-compulsive behaviors that I conceived of as "warding off seizures". The behaviors themselves were random (and thus perhaps not truly obsessive), such as hand washing or door shutting, but I considered each behavior as the necessary step to prevent an imminent seizure. This provided the illusion of control over a malady that could affect me at any time.

(Lest any detractors say that I was lobotomized, this condition simply went away as I grew older. The growth of the brain, and the pruning of it during adolescence, often destroys the particular wiring that causes epilepsy in childhood)

The "divine influences" spoken of in Templist Canon are similar to those obsessive-compulsive behaviors. They feel the same. They are arbitrary behaviors that are mandated by imagined threats, such as the threat of illness, or more often the mere threat that "the Canon will not be perfect". They are the same impulse, to which I am apparently predisposed, recurred and utilized specifically for the purpose of perfecting the Canon. They compel me to make edits, to reread paragraphs, to include concepts, that I would not ordinarily.

What is important, and what distinguishes them from an author's perfectionism, is that they are arbitrary. I do not usually perceive the reason for them. Yet, they always turn out to be instrumental in the end.

I would desist, as in childhood I desisted, from such compulsions, if only they did not manifestly assist in my writing.

It is obvious that they are compulsions, but an explanation is required to explain the fact that they appear to be wise. One explanation is unconscious intuition. I think most people have probably had it happen, that they will be thinking about something present in their environment without consciously seeing it, until they think to themselves "where did I see that?", which leads them to find it. This has happened to me infrequently, in normal circumstances, but may happen more frequently when it concerns something I care about, i.e the Canon.

However, this only explains the "negative" influences rather than the positive ones. That is, it involves things that I unconsciously "see" to be erroneous or inferior. It does not explain why I might endeavor upon an entire subject or sentence that has not yet been written. Unless there is some kind of unconscious-cognition involved.

I want to make the argument that it is plausible that these influences are divine. I don't actually believe that, myself, but it is important that Templists believe it, for practical reasons. Therefore I do advance that claim. The causal reason for which I advance it has nothing to do with its truth or falsehood. So nevermind if I am lying; it might be true.

It is well established that mankind generates perennial individuals who claim to be subject to divine influence. That influence is *always* characterized by something that in any other circumstance would be classified as a mental illness. Hearing voices, seeing things, feeling compulsions. Yet, in these cases the influences, even if they are not divine, are not sickly, because they generate world-historical religions that assist the group (see paganism. Although its prophets are not recorded, we can only assume that it had the same genesis as every other recorded religion with a known start date. The Vedas provide some evidence of this, anyway), humanity as a whole (see Christianity), and often the prophet himself (see Muhammad). The prophet is always someone who is kind of insane but largely capable of being more sensible than the average person. This, even secularly speaking, is a "prophetic disposition" which distinguishes him from raving lunatics. This allows him to think creatively, and to apply his creativity to social problems by crafting a new basis for social behavior. This is an objective description of what every prophet has ever done.

It is obvious, as a tangential point, simply by the character of this writing or by reading Templist Canon, that I am a uniquely reasonable prophet. Jesus and Muhammad approximated something closer to loudmouth schizophrenics. Buddha approximated something closer to a psychotic disaffected sage. I am equalled or surpassed perhaps only by Confucius, although I have read none of his work to be able to verify that claim or to determine if he is properly called a prophet of a religion. My reasonability manifests as a lack of belief in my own work. With Jesus and Muhammad, the "creative" aspect was certainly greater than the "curating" aspect that is reasonability. In my case, I am primarily a curator. I am designing, or engineering, a religion. I wouldn't care, even, about "divine influences", if they did not demonstrably lead me to create a religious doctrine that was going to have the effect I wanted.

To return to the main point of the discourse: Templist Canon instructs the reader, in the post *The Gods*, to view the gods as "variables". Their qualities are known, EXCEPT for the quality of their "realness". They are certainly anthropomorphic, certainly powerful, certainly ethereal, certainly do exert influence on human societies, certainly can lead humans to die and kill on their behalf, certainly do inspire works that are wise, but it is NOT certain if they are "real" or "fictional" or "subconscious archetypes" or "brain symbiotes" or "aliens" or anything else. This is an undeniable compromise between theism and atheism, and it allows us to further make the assertion that humanity is by nature religious, has always worshipped gods, and ought to do so, because what is natural is what advances survival.

How can it be denied then that I am divinely influenced?

The Social Problem

What is the "social problem", previously alluded to, that I am here to fix? There are several, but the most obvious is the declining feasibility of the Christian religion.

I don't want to believe that womankind was created from the rib of a man. That single fact should persuade any modern person against a supposedly infallible religion. Anyone who contends otherwise is, at this point, quite simply an absolute liar. There are many, many other problems of this kind in the Bible. Many young people are coming to view the world this way. Christianity only seems like it has any footing, in the West, because of the older generations. One only has to interact with the millennial or the zoomer population to know immediately that it is totally hopeless.

All religions must be judged by church attendance. Without attendance of a religious institution, those institutions begin to wither. What do we care if petty individuals have petty religious beliefs! Institutions drive society. Institutions hold people accountable to their own religious beliefs. Institutions influence governments, threaten to dethrone them, fund public works, generate mass propaganda, etc. Nominal acceptance of the Christian faith does not do anything. 63% of the U.S population is Christian, and more of it is broadly religious, yet it is ruled by its institutions, which are secular and libertine.

That is why Templism is called Templism. Church attendance is *horridly low* even among the *oldest* members of Western populations. It is easy enough to *say that* you accept a religion that is obviously rendered false by modern knowledge, but quite another thing to conjure the zeal to worship in church, listen to pastors, etc, for a creed that tells you sin was born of an apple.

Other forms of paganism are no better than this, and usually worse. Yes, Yggdrasill, let us believe in that again for no good reason. Nobody wants to attend a temple where there is no wisdom. Actual wisdom, or actual views with a demonstrable purpose, not something that is mandated to be true based upon spurious claims concerning the healing touch of a man among other men with healing touches.

Any attempt to save such "old religions" by calling them "metaphorical" leads to their ideological dissolution, since any metaphor is as plausible as another, rendering the creed interpretable in any way by any party.

Therefore is Templism necessary. It is actually convincing. Even when it is rather fanciful, it says so, and usually allows the Templist an "out" by saying that the fanciful portions are optional. The main focus, after all, is what the religion does, not if it is strictly true or not. Consider the "variables" idea spoken of in the last section. Where else are you going to find such insights? Not bundled into any other religious creed, certainly. How different is that from the raving rationalizations of "trads" who really want their retarded stories to "still be true please", yet who probably still can't be bothered to go to church in many cases, for such inanities.

This doesn't mean that temples have to spring up immediately. If the adherents are not there to form reliable congregations - and that means more importantly, to act as patrons and laborers, people who can carry out the will of the temple into the political sphere and daily social life - rinky-dink temples will mean nothing, except insofar as they are propaganda of the deed for other temples. Before there are temples there must be Templists. Before there are Templists there must be people who talk about Templism, who "meme it". There is, for most people, a negative valuation attached to ideological oddity. The more memes, the less the oddity, the higher Templism reaches along the oddity-intolerance scale of the population, the more memers there will be, the more Templists there will be, the more temples there will be, the more conversions there will be, the more temples there will be, and a lot of temples, with high attendance rates, solves the problem.

Templism is not merely an "institutional" solution, to be clear. It is not just a way of getting people to associate inside of buildings by any means necessary. It is a way of getting people to associate inside of buildings (or, wherever) who have IDEAS DESIGNED DELIBERATELY FOR OPTIMUM SOCIAL BENEFIT. Who indeed cares if Christians, for example, are going to associate in churches, if it is only for the sake of exerting political influence to prevent the killing of unborn foreign invaders, based upon a deontological morality, which is itself based upon obvious Tusken Raider falsehoods?

I must stress that the advancement of Templism is a predictable and mechanical process. You just have to advance the memes. People will cut their foreskins off if you meme it enough. We demand significantly less than that and offer insights that are actually valuable and novel. Just advance the meme.

The Cost Of Lying

We *could* convince people of Christianity again by bombarding them with pseudo-scientific propaganda concerning Genesis and many other things. There is a minor problem and a major problem with this.

The minor problem is that, while it is *possible* to do something like this, it becomes *increasingly difficult*, since the believability of Christianity decreases over time. I assert that almost any claim can be advanced with enough propaganda, but I do not assert that claims do not in themselves have apparent plausibilities. They do, and these determine how much propaganda is required, and how consistent it must be.

The major problem is that there is a cost to making people believe lies. Anyone who understands Templism's "elitist pragmatism" understands this. Yes, you can make people believe wholeheartedly that crackers are "literally God", but what does this do to their view of metaphysics? It will influence their susceptibility to other metaphysical views, not that view only. Suddenly then, other objects are infested with demons, and perhaps each object may even have its own "spirit", and then perhaps entire nations or epochs are infested with "zeitgeists" in the spiritual sense of that term, and then perhaps a given nation is identified with a given "zeitgeist", and because of that "zeitgeist" it needs to conduct certain rites, etc. A great number of false beliefs and their consequent behaviors are enabled by one falsehood.

This is basically another manifestation of artificial shortsightedness. Traditionalist Christians can see the apparent gain to be had, if the word of God is accepted wholesale, and his moral commandments are respected as a result, but they do not see the ruin in productivity, education, intelligence, and all of the follow-on beliefs and behaviors that would be conducted for no good reason, and which would therefore be injurious relative to behaviors conducted according to a truer conception.

But I also understand that there are immediate steps that need to be taken, things that need to be done now. Behavioral patterns that are presently required for the next few centuries at least. That is why I am not so concerned with making Templism entirely truthful. Only making it more truthful than the alternatives, and also acceptably truthful on an absolute scale. As per elitist pragmatism, lies can be persuasive, and some lies are less consequential, and thus less injurious, than others.

Obviously, one wishes for people to *actually act* properly, not to have the theoretical capacity to do so as they proceed to degenerate. An absolutely true religion, without any manipulative considerations whatsoever, is like the fellow who waits until he is on his deathbed to buy a depreciating consumer good. Besides, a creed cannot be revised in real time with new discoveries, as would be

required of a religion that was always as true as possible, as that would undermine its cohesiveness.

The Real Reason for Tolerance to Christians

When Jesus came, he would have had a hard time indeed if he repudiated the entire Jewish precedent, and founded a religion from new roots. He would slander every person present and their ancestors. How could he be expected to convert anyone if he made enemies of them? Rarely does one convert a zealot, to be clear, but those zealots associate with nominal adherents of their same religion, who listen somewhat to the zealots.

Besides, Christians do genuinely share a number of goals with Templists. I must not understate that.

The Use of Jokes

I maintain a jocular public persona on Twitter and elsewhere. This is simply the style I like to use. It is fun for me, rendering my work not boring. Furthermore, jokes are a type of meme. They are particularly useful for new ideas, because new ideas are presented with a large barrier to entry into the mind. Jokes have a way of "smuggling" ideas past this barrier, since they are "not to be taken seriously", yet, after having entered the mind, they can mutate into more serious forms. Socially speaking, jokes are often used as a form of "testing the waters". E.g, making an innocent joke about your boss among your coworkers, and then, based upon their reactions, graduating to something more scathing.

The Time Spent Working On Templism

I have, ever since my whim on January 20 2022, spent a lot of time on developing and proselytizing the religion. It easily surpasses 1,000 hours in 2022 alone. It doesn't feel taxing to me. I am inspired to do it. The only taxing portions of T.C were the later "pantheon posts", any after *The Germanic Gods*. I tried to let the "divine influences" guide me in those cases, using little of my own conscious effort, and found this to be laborious. I reflected on each god that I described, and thought about what influences I *felt* concerning its responsibilities and traits. Sometimes research was involved. This act of rumination was very tiring, and it made my head hurt. Usually I just barrel through the writing of TC on the basis of my intuitive thoughts. I stop here or there, to be sure, but little introspection is involved otherwise, since my ideas are already formed. I sometimes find myself thinking of a possible post before I even begin to write it, constructing paragraphs in my head, albeit I cannot usually make a coherent post in my head longer than one or two paragraphs. The point being, I am well prepared to write any given post, but the pantheon posts were difficult. *The Germanic Gods* was somewhat difficult, especially upon revision, but easier because I am interested in those gods and have clearer pictures of them in my mind. It was likewise not difficult to describe them in *Wyrd!*.

When inspired to write, like many writers, I will forgo most other things and have endured sleepless nights for the sake of Templism.

My Education

I am the first prophet to have all of the information in the world at his fingertips, and to have grown up accessing such information and debating it online. The conclusion is obvious, and the difference in the quality of Templism as compared to any other religion is also obvious to anyone who grew up in a similar way. With other prophets, it is usually pretty obvious that they are getting all of their information from one body of text particular to their culture.

Many of my ideas, such as the "tribes of virtue" concept and the "variables" concept, have resulted from short exchanges I have had on Twitter.

My Conviction

It is obvious to me that, without a new religion, of high quality, with the ability to gather congregants in institutions, the world will go further to shit. It is obvious to me that it has gone that way for reason of a lack of such a religion, or really a *beginning* lack of such a religion, which is currently represented by a *decline* in the old religion.

Whether I continue with Templism or try something entirely new, it is likely that I will continue with this project indefinitely.

No other solution is as appealing to me. Everything else is downstream of the worldview people have, and the worldview that can be enforced by the institutions of the intelligentsia. That is the way European societies and most other societies outside of Sub-Saharan Africa have always operated.

I do not think Templism is a joke. I would not spend thousands of hours on a joke. Jokes are an activity I engage in to advance Templism.

Lack of Progress

There has been steady progress in the development of Templism, which has followed a predictable nonlinear path. In terms of absolute numbers, though, the performance of Templism is bad. Two years, however, in the history of a religion are nothing. Christianity was a tiny sect even centuries after the death of Jesus. Templism maintains the possibility of being a world-historical religion even if it is a mere internet subculture by the time we are all dead. More of a probability, if the subsequent Templists heed my general intent, and see that they only need to advance the meme.

I Am Woden

All of the gods and their laws are figments of my own mind and my own will. They are my golems. This statement is sacrilegious.

The Writing of Wyrđ!

Wyrđ! was an interesting experience to write. It sort of just came out at random. I finished it within a short span of time. It didn't feel laborious or significant to write. I think that *Wyrđ!* is not very good. I am not as good at writing stories, but I tried my hand at it. While it is not superficially good, or good in terms of skillful construction, I think it does its job acceptably: to characterize the Germanic gods in the way that I imagined them, and thus to provide a deeper mythos to Germanic Templism.

The Germanic gods are now fleshed out characters. They are not mere names attached to divine responsibilities. This is how paganism in the past was experienced, utilizing a wealth of stories about the gods, many of which have been lost because they were not written down or they simply didn't survive. The ancient Europeans worshipped characters of divine power, whereas God is only characterized by being "God".

They are characterized in such a way as for their pantheon to be a cohesive social unit. This is something that does not survive well in ancient records, but it was surely true, since the gods were collectively thought of as a kingdom led by a ruler. Woden is the leader not for an arbitrary reason, but because he is an amoral strategist, and thus capable of directing all resources at his disposal in any way that is necessary for his folkish goal. The other gods have their roles. In this point I make a human meta-point, that the strategists of nations cannot be hindered by the fixations of their underlings, because fixations are designed not to lead foremost, but to perform specific roles, and roles are things that are utilized rather than that define a strategy.

An Honest Religion

I recall once reading, in some work of Plato I think it was, that Odysseus, despite being an eminently sly character, never told a lie in the whole *Odyssey*. I am rather like that. In what way is it really a lie if I tell you a false statement, and then tell you that statement is a lie? This is the same as saying "the following statement isn't true", which is not a lie.

In Templist Canon, I tell lies, and I also say "these are lies", and I further say "but it is necessary to believe them". This is the same as saying "you should believe the following false statements". This is an honest statement.

Actually, more specifically, I say: "*I believe that you should believe the following false statements, but, since I am fallible, these statements which I believe to be false might be true. You should believe them one way or the other*" and ideally, as actually true.

To simplify it, my claim concerning certain statements in Templist Canon that I believe to be false, is "you should believe this for practical reasons". Many other claims, even, I believe to be true. I make the same assertion regarding these; especially in this case, since I believe truth to be practical. Saying "I lie" is basically just a rhetorical device. I use that device because of a reason that was mentioned in a previous section. That is, the speed of discovery is now high, and the access to new information is now high. This leads

the modern person to adopt a default attitude of suspension of belief. I would not convince anybody, and would certainly convince nobody in the future, to adhere to my creed or a creed of any kind, if I said "this is actually infallibly true", since information constantly changes. Rather, I introduce a new standard of belief. That standard is: it is practical.

I am solving a problem by doing this. That problem is, that it is natural and beneficial for humans to adhere to creeds, which can be the basis for institutions and social consensus. Yet modern informational advancements are such as to constantly revise the truth, and to present it in no clear dogma, because a dogma is necessarily fixed, otherwise it becomes Wikipedia rather than a religion. I decouple these. You have your creed, and you have your general informational openness. Yet I do not decouple them completely enough to be foolish, since Templism is after all highly true. I am not asking anyone to believe a fairy tale. Rather, only to fix their minds on certain plausible ideas, and for it to be enough to them that they are plausible and practical.

My Proof Of The Gods

I did, at one time, exploratorily offer a prayer to the god Jupiter, asking for "a sign". It immediately began to rain, and thunder loudly. I did, at another time, begin to feel an "influence" that I had to pray to Woden, with an acceptable offering, or else something bad would happen. The weather proceeded to get worse, until I was warned (by the government) of a natural disaster. However, it abated quickly after I offered a prayer. I did, on a few occasions, stake the credence I give to theism on arbitrary tests. For example: I intended to conceal a hidden message within the Canon. This message turned out to have a certain number of characters. I thought, "if it happens that the number of characters coincides exactly with the number of posts, such that it so happens that I can use one character per post, then I may consider the divinity of this work". The reason for such a test is to measure the gods' ability to affect reality so as to make their presence known. And, this test turned out to be true. I may have done this in other cases, but cannot remember. I recall that each case was successful, so there is no confirmation bias involved. I have just now, for the sake of this writing, rolled a die, and thought to myself "if the die roll is six, then I may further consider the truth of the gods by way of illustration". I felt an "influence" to throw the die across the room, rather than to roll it normally, and upon doing so, it read: six.

But these are all petty curiosities to me. I'm going to believe in the gods because I rolled a die? What am I a fucking retard? I hope you think otherwise, because this would be most practical. October 21, 2023

[End of Authorian Reflections]

Grimm

Vendel Period, Vestlandet, Norway.

The merriment of the mead hall contrasts starkly with the snowfall of the surrounding night. The doors of the spacious hall, with high vaulted ceiling, are closed, keeping in the heat from the fireplace, behind the warlord's throne, and the many candles and hanging lamps. Two columns of four tables, facing the raised throne, are filled with men and women from the city by the sea, a short walking distance nearby, which boasts four hundred and fifty inhabitants, sustained by fishing. The large full moon can be seen above the beach inlet, north of the city, downhill of the mead hall, signifying that it is late; for it will set nearby to the south of this position. The wilderness abuts the hall to the immediate left of its facade, to the north, rising up a steep hill, which culminates in a fjordic mountain. The hall is threatened by its trees, which have not been cut down, because this is an aesthetic preference of the warlord. The congregants eat and drink merrily at the tables, normally reserved, in this large polity that is too large for the hall to accommodate wholesale, for the warlord's hirð, but made available to the general public at his pleasure. He watches them, as he would normally watch the hirð, determining their dispositions and relations by how they eat, who they sit with, how often they talk, how much they drink, etc, which information he would normally use to know who is suitable for certain tasks, and who is suitable for other kinds of tasks, and which social cabals may threaten him, or feud with each other, etc. The hirð is used to the watchful eye of the warlord, but the city folk find it quaint, and they wave, from time to time, at their leader. His guards stand, fully armed, on either side of him, barring entry to the rear quarters, which house the hirð as they try to sleep in their compact bunks, to which they are confined away from their houses at the warlord's pleasure, so as to be near to him, and ready to work at his command.

The people are an odd assortment of inferior phenotypes. They are only a partially and imperfectly Nordic population. However much it may make of its divine heritage, the population consists of many men and women with brown eyes, tanned skin, heads shaped like bricks, flat faces, short chins, straight hair, curly hair, short noses, and suspiciously folded eyelids. The ovular faced, long chinned, blue eyed, snow-white, light wavy haired, and channel-nosed population which is actually divine is more represented among the hirð and its warlord, whose sub-population is of an uncertain and mysterious origin, having originated from no single point or stemmed from no identifiable culture, but who seem to crop up as if by spontaneous generation, often being paternal orphans whose mothers attribute them to slain warriors, within certain territories. They never seem to be entirely trustworthy, save to each other, but neither are they untrustworthy. As the people look at their leader, he may smile and wave, but his neutral countenance and piercing eyes, which quickly return from his smile, do not inspire a feeling of comfort, and they do not know if he is really as much of a doting father to them as he claims, although his generosity and brave leadership, especially to his hirð, is inarguable. Among the people are also half-breeds, who are light skinned, blue eyed, light haired, shovel headed, and whose faces, whatever their construction, always make them look like frogs or other innocent reptiles.

“Who is the most estimable type of man?”. That is the question posed by the warlord, as he begins the contest for which they are all gathered. A sack of Anglo-Saxon minted coins, heaped upon a table to his left, stands to be gained. The men line up behind one another down the central aisle, facing the warlord, to make their arguments as the women look on.

First in line is a bard, of pure Nordic appearance, who argues for the superiority of bards. His argument is: that the superiority of the bard does not come from his occupation, but from what his occupation requires him to be like. That is, a virtuous and intelligent person. The bard is told, by the warlord, to stand to the side, at the edge of the tables to the bard’s left, signifying that he is a finalist.

Next in line is a fisherman, of short stature and low appearance, who argues for the superiority of fishermen. His argument is: that nobody can eat without fishermen, and that fishermen endure hardships. He is told, by the warlord, to sit down.

Next comes another fisherman, of mixed Nordic appearance, who argues for the superiority of fishermen. His argument is: that fishermen are *real men*, that they endure hardships, possess infinite strength and endurance, do back breaking work for the good of the community, serve in the militia, party hard, and that women desire them despite their poverty. He is told to sit down.

Next comes a comb maker, of low appearance, who looks at the warlord with a knowing mirthful expression, and is told to sit down as the warlord laughs.

Next comes a mercenary, of low appearance, who argues for the superiority of mercenaries. His argument is: that mercenaries are adventurers, that they slay beasts and men, that they profit from their activities, and that the nature of warriors is to compensate for the weaknesses of other men, but the nature of mercenaries is to compensate for the weaknesses of warriors, which makes mercenaries to warriors what warriors are to men. He is told to stand to the side, signifying that he is a finalist, and he takes his place beside the bard.

Next comes a lawspeaker, of low appearance, who argues for the superiority of lawspeakers. His argument is: that lawspeakers are as a matter of fact esteemed more highly than others, because they are immune from violence, and have the capacity to defend themselves from the law, whereas all violence must be sanctioned by them, therefore they objectively stand above even the warlord, except nominally. He is told to stand to the side, signifying that he is a finalist, and he takes his place beside the bard and the mercenary.

Next comes a goði, of mixed Nordic appearance, who argues for the superiority of goðar. His participation has been feared by most contestants, for they assume that he will win. He says that he does not wish to claim the coins personally, but that he will give them to the widows and orphans. His argument is: that the claims of the lawspeaker were right, but that the goði has every right with respect to the lawspeaker, that the lawspeaker has

with respect to others, and he also has the same rights with respect to others, so that if the lawspeaker was admitted as a finalist, he should be too; and he would save the rest of his argument for later, because his superiority over a lawspeaker is plain to see. He is told to stand to the side, signifying that he is a finalist, and he takes his place beside the bard and the lawspeaker, though the mercenary has gone to the outhouse.

Next comes a city warden, of pure Nordic appearance, who argues for the superiority of city wardens, the few that exist. His argument is: that they protect the city, that they watch for injustice, that they keep the streets clean, and that they are on guard more often than any warrior. He is told to sit down.

The mercenary returns in full battle dress, which he had hitherto had heaped on a table near the door, since he never travels without it. His helmet is on, and its aventail covers his face. An axe hangs from his belt. He ambles over to his place. A quiet degree of suspicion is aroused about him, especially from the guards, who watch him keenly, but all are disarmed when he tries to drink mead comically through his mail.

Next comes a farmer, of low appearance, who argues for the superiority of farmers. His argument is much the same as the first fisherman, that he is responsible for sustaining the city, and that without him it would not live. He argues that he does not pretend to have any personal superiority, but that the greatness of a man comes from what he can give to others. The warlord opines that he agrees with him, but is not satisfied with his meager explanation as to how what he provides to others is greater than what others provide, simply because it is prior to them in time, since future provisions being dependent on past provisions is a matter of superior power, not superior provision, and he is told to sit down. The farmer and fishermen are pleased by this. The guards, since they are hirðmen who benefit from the warlord's generosity, are pleased too, but such people, along with the women, know that virtue is primarily important when determining a man's worth. One's ability to give things to scum is of no merit. The argument of the farmer should have been that he provides food to sustain great men, but this argument would be self defeating, so that no feasible argument was available to him, since it is a banal truth that a petty farmer is of low estimability. Beneath the warlord's egalitarian veneer, everyone knows this.

Lastly comes a cooper, of low appearance, who argues for the superiority of craftsmen. His argument is: that craftsmen make the tools, weapons, containers, houses, and all technology whatsoever, necessary to sustain civilized life, and that he enables all activities which the men of other natures engage in, so that he, by selling to them, is their employer, and they are his employees, who he would otherwise find naked in the forest. The warlord replies that this may be, but that the man arguing is a cooper, not a "craftsman", and that his mode of argument is like that of one who claims to be a "strongman", which does not distinguish him from other men sufficiently. The cooper tries to argue cleverly that the standard of sufficient distinguishment is arbitrary, and was not set as part of the competition, but is told to sit down.

The finalists, being the bard, the mercenary, the lawspeaker, and the goði, are next to present their cases one by one, in the order that they were selected, and then in reverse order, after which the warlord will make his decision.

First comes the bard. He says: “lord, in all the arguments we have heard today, we have heard only three basic conceptions of estimability. The first: it is estimable to provide for others. The second: it is estimable to have power over others. The third: it is estimable to be good in yourself. The first conception has not won out, as no speaker among us has maintained it, but it has only been maintained by those whose job it is to provide for us. The second is maintained by all of my opponents. The mercenary says: the warriors compensate for the lack of power of the people, and I compensate for the lack of power of the warriors, therefore I am most powerful. The lawspeaker says: nobody can harm me, but I am the justifier of harm, therefore I am most powerful. The goði, so far, has said: the lawspeaker is right, but nobody can harm me, and I can justify harm, but I can harm the lawspeaker, therefore I am most powerful. The third is maintained only by me. I say: I am a bard, and I am not estimable only because I am a bard, but primarily because being a bard means that I have qualities that make me estimable. I defended, in my initial argument, this view against the first view, but I neglected to defend it against the second view. Since my sole opponents are maintainers of the second view, let me do that now: may I ask you a question, lord?”

The warlord says, “no: carry on with your argument”, and the lawspeaker adds at the same time “a person’s judgement is affected if he has to engage your questions, since he will remember his answers better than the rest of your argument.”

The bard continues: “fine, to reiterate: I have qualities, necessary to be a bard, that make me estimable. But how is this to be defended against the one who says that I am powerless? It is as follows: that you, lord, do not call men enemies or friends, at least you hope, on the basis of power, but rather on the basis of innate qualities. You do not regard any of us as your enemies, but rather as your friends, yet we are less powerful, because we are of the same tribe, and from the same place. Nor do you regard the king to be your enemy, but rather as your friend, yet he is more powerful, because he is of the same tribe, and generally of the same place. Nor do you regard other warlords, you hope, of our tribe as enemies, but rather as friends, yet they are as powerful - or come to approximate your power, lord. One may, you surely think, esteem an enemy, but one does esteem an enemy on the basis of something other than power, since a powerful foreigner, for example, who may take our ships, or raid our shores, does not thereby become estimable, despite each said act being an exercise of power, but may be estimable if he, for example, is known to be wise, or known to be handsome, or if he is valiant in battle. From this example it is clear that power does not confer esteem, but that it is related to esteem insofar as one who has power, often has estimable qualities, such as yourself, lord. But it is also true that some non-powerful jobs are also associated with estimable qualities, and bard is the chief among these jobs, and also, I argue, is more associated with estimable qualities than any of the jobs here represented, or, since I still

must defend myself as the *most* estimable man, than any other job. I argue, in fact, that freed from the necessity of providing a practical good, the performance of activities requiring estimable traits is the bard's job, since a man in isolation, freed from the need for sustenance or survival, wishes to improve himself, and this is the very moral which we tell our listeners through our stories, when we tell of great heroes, great kings, and the like, who we cannot be taken seriously to tell of, unless we are physically and mentally great ourselves."

The warlord nods, seeming to be impressed. He then nods to the mercenary. The mercenary, still fully dressed, steps forward, and brandishes his axe. This alarms the guards, but as he begins aggressively thus, the warlord motions for them to relax: "all of that argumentation is easy when you are not facing the edge of a blade! I doubt that the bard here has ever been in a fight to the death like I have, or even one involving weapons at all. In such a situation it is very clear which man is superior, and which inferior, and it has nothing to do with his 'inherent qualities', except as they may be relevant to avoiding death and serving it to his enemy. So let us dispense with the argumentation: I propose to duel you, bard, to first blood, and if I win, you will pay me a price equivalent to the value of coins now at issue!"

And the bard says: "and if I win, you will do the same!"

And the warlord interjects, saying: "men! This is not what I had in mind for this contest!", and the people grumble in agreement. The lawspeaker interjects, saying to the mercenary: "yes, you may consider the consequences to your honor of this duel. How will the people regard you if you challenge their beloved bard over such a theoretical argument? What, especially, if he dies? Furthermore: are you sober?" This sends some of the people into rancour against the mercenary, and the warlord yells for silence.

The mercenary responds: "I am sober enough, but you know it is my right even if I am not. Yes, I propose to duel him. You cannot change my mind. I want to duel immediately."

The bard says: "I am waiting to defend my honor."

The mercenary responds: "I challenge you to a duel!"

The bard accepts, and the duel is quickly orchestrated. By custom, all duels are fought fully armed. The bard is provided with arms by the warlord, who favors his cause. All are wary of the mercenary, whose actions are rash and inexplicable. It is not the case, as some in modernity suppose, that duels have ever settled matters of public opinion. They have only ever settled issues *legally*, in the manner that any litigation does, or in later times, satisfied the honor of the duelists and their friends. Opinions, as a rule, are never formed by law; your boss does not accept your right to be lazy, or to lie about your credentials, or to quit when he is in a time of need, just because the government does. Women like it when you treat them in a way that is by modern standards borderline illegal. People are not welcoming of you to threaten to kill their friends to illustrate a point, just because dueling happens to be a method of legal resolution.

Anyway, the duel is conducted according to the rules of holmgang. The duelists stand on fabric cut to specific dimensions - the warlord had some of these on hand - which are staked into the ground, from which they cannot stray. The mercenary wears his helmet, mail, and a shield provided by the warlord. He brandishes his short axe. The bard wears similar equipment, but he carries a sword. The duel begins, and as soon as it begins it is over, for the mercenary quickly hacks into the inexperienced bard's forearm without any artifice. The people groan as the bard loses the duel.

After he is patched up, the arguments resume. The mercenary remains fully armored, saying that he needs his armor now more than ever, to shield him from the baneful glares of the people and their potential attacks. His gaiety only makes them resent him more. He yields the rest of his turn, and the lawspeaker proceeds to argue, followed by the goði, followed by the lawspeaker again, the mercenary again, and the bard again.

The lawspeaker's first final argument is but a reiteration of his first argument, except that he attempts to counter, by some convoluted reasoning, the assertion that the goði is superior, without directly saying that the goði is not superior, since to say this would be impious. He begins to slip into the "providing service" conception of esteem, as he justifies his role as a superior service provided on behalf of the goðar.

The goði's only final argument, since he has already had a chance to hear and respond to everyone and therefore goes only once, is that he transmits the will of the immortal gods to inform the basic beliefs and practices of the entire population, which permeates their behavior in the most minute ways and also in the grandest ways, so that he helps the gods to bridle the entire population in accordance with divine will. But this is not the main part of his argument. The effective part of his argument is: not only this, but the gods entrust the goðar to steer these reigns on their behalf, and thus they steer the entire population. He then provides historical examples, of which there are many, in which the fates of tribes have been decided by priests. For example, the Anglo-Saxons, who recently conquered Britain following a prophecy that they must and will do so, according to which the goðar urged the Anglo-Saxon kings to send bands of men to conquer it. Without this, he says, tribes would only act to benefit their immediate interests, and they would be incapable of such decisive wyrdful actions, as to send away their population, to an Isle where there is an opportunity to conquer for anyone with the organization and the will to conquer it. It is the goðar who can simply conjure this will against the shortsightedness and selfish bickering of secular people.

The lawspeaker's second final argument consists entirely of repudiations of points made by the goði, and no positive statements. It lacks an overarching point.

The mercenary's second final argument is to say that his successes, won by mercenary violence, have been tangible, while those of the others are only theoretical. He then begins to praise the lawspeaker, who alone, he

says, is responsible for his profession, and who enables his manner of martial honor. But the lawspeaker, he says, is not more estimable than him, for the simple reason that he is not a violent man.

The bard is not deterred by his injury, for to him the contest is now no longer a matter of making a gain, but avoiding a loss. His argument is unusual: "Lord, nothing that has transpired, and no argument subsequently made, has changed, touched upon, or affected my argument. I can only reiterate it: that esteem is not a matter of power, but of innate qualities. Power may imply, as I had said of 'esteemed enemies' earlier, certain innately estimable qualities, in the manner that the speed of my earlier opponent is an innately estimable quality implied by his ability to win in the way that he did, but his winning is not in itself estimable, and does not make him holistically estimable, just as a foreign marauder, though he may have estimable qualities implied by adeptness in battle, is not holistically estimable, or regarded as estimable by us at all. In fact, my earlier opponent only proved my point, because despite having won, he is now universally loathed. But lord, I am sure you have not forgotten that this is not a contest between men, but between types of men, and I am here to defend bards, while others are here to defend other types. So in short, all that has transpired between me and him personally should be disregarded, and we should return to the point: which type of man must, in order to be that type, possess more estimable qualities than those of other types, regardless of the value of the type itself? The answer remains: the bard. For all other types, being functions, are estimable in ways relevant to those functions only, but the bard, free from having a function, and expected to excel in many things, is estimable in many ways, even if he may possess particular faults."

The warlord thinks, but in truth he made up his mind as soon as he saw the bard lose the duel. Still, he wants to provide some thoughtful feedback, since the arguments have truly interested him. He says: "Firstly, lawspeaker, I found your arguments relative to the goði to be very unconvincing. You may sit down. Secondly, mercenary, you hardly provided anything but bravado, so sit down. Between the goði and the bard, I do appreciate both arguments. While I am much impressed by the goði, I must say that I do prefer the bard's conception of estimability, and that I do believe the bardic profession to require more estimable qualities than the profession of the goði. Since, the goði is often relegated to a very cloistered existence, but the bard is expected to do many things. I am persuaded by the idea that the bard's job may be to display estimable qualities in itself, to be in himself a living work of art. This is displayed by his physical appearance, his dress, his stature, his voice, charisma, dexterity with the lyre, and so on. Therefore, I award the victory to the bard."

He says this with no particular triumph, as he is tired. The crowd cheers nonetheless. The bard takes his prize, and immediately hands it to the mercenary. The crowd heckles the mercenary mirthfully as he takes possession of it. The mercenary then announces: "everyone shut up!", and everyone does, as they wait to deride their villain for whatever he is going to say. He continues: "I am going to give the entire sack of coins to the goði, who will distribute them to the widows and orphans. Contingent, however, on all of you remaining still, and none of you clamoring for me, or following me out of the hall! I would also like a guard to be given to the goði for safe

passage to the temple, where he can deposit the coins!” The mercenary then hands the sack to the goði, and briskly walks out the front door, closing it behind him. The people are that apathetic form of puzzled and stunned that prevents all action. The only thing to do is carry out his wishes.

Everyone filed home to the city by the early morning. A group of hirðmen, arriving at the outhouses as per their natural routines, found a trail of blood. They ran back to arm themselves, and then, following the trail, were led to discover the body of the mercenary lying by some trees, naked, his throat cut, and his clothes, armor, and weapons heaped in a pile beside him. His seax lay coated in blood, and it was presumed that he was driven by shame to take his own life. The shame of what he had done the night before, the fact that his honor was thrown away in an instant. The same shame that had motivated him to give away all his winnings.